# THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. IV—NO. 2 PHILADELPHIA, NOVEMBER, 1915

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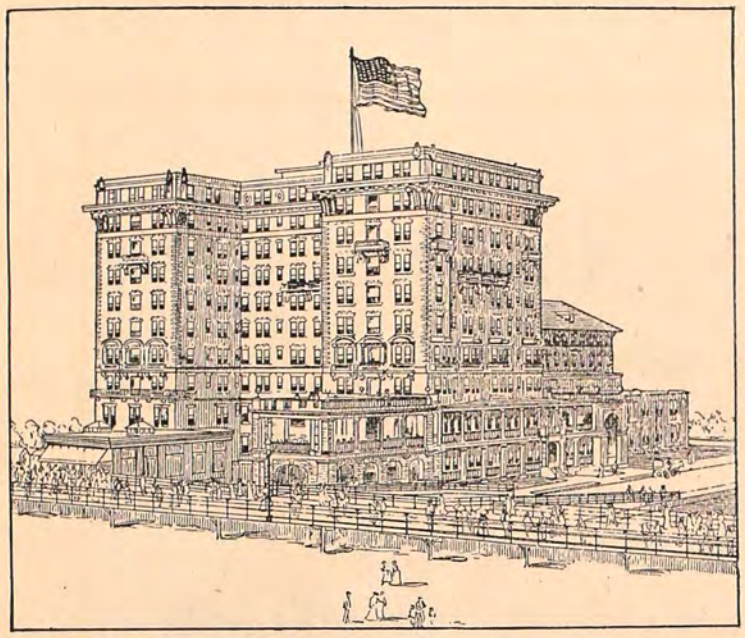

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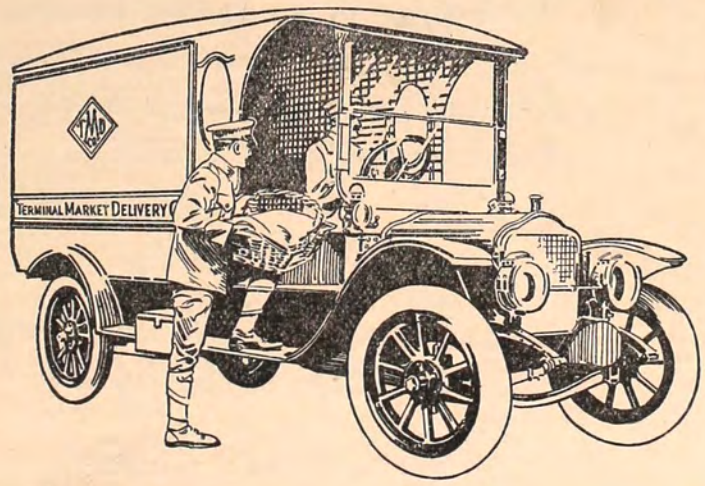


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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

VOL. IV. NO. 2 PHILADELPHIA, NOVEMBER, 1915 15 cents a copy $1.00 a year


## The Bishop's Appeal for the Episcopal Hospital

### To all the Congregations of the Diocese

Dear Friends and Brethren:—

**Our New Policy**

*"On New Year's Day we began turning them (the sick) away, solely for lack of money wherewith to care for them."* This sentence is from the last Report of the Managers of our Hospital, published in February of this year. I wish every member of every congregation in the Diocese would get these words by heart and say them over at least once each day to himself, to his neighbors—and in his prayers. For they concern us all. We who have turned the sick away are really you. The Board has done only what you required them to do. It is *your* policy which has been put into effect. You should, therefore, carefully consider it and decide whether or not you wish it to continue.

Let me say three things about it:

**Its Success**

First. It has succeeded. We have saved money. It had to be done and we have done it. The deficit in October, 1914, was, in round numbers, $67,000. In October, 1915, it was only $17,000 for the nine months since January 1st. (Had the legacies this year kept on last year's level the deficit would have been not more than $10,000, but the amount of legacies dropped from $32,000 to $25,000.) This means a reduction of our expenses by $50,000 for the nine months. Our finances, therefore, are in a much sounder condition. Income and expenditure are nearly equal. *"On New Year's Day we began turning them away."* By so doing, we have saved $50,000. The policy has succeeded.

**Its Reproach**

Secondly. Our policy, though successful, is none the less a shame and a reproach. It has dishonored the Church and the community. It has cast a shadow over the Hospital and all its work. Those whom we have turned away have doubtless been cared for elsewhere, but we have forfeited their blessing. We have drawn upon us our Lord's reproach: "Inasmuch as ye did it *not* to these My brethren, ye did it *not* to Me." The work of the Hospital has been kept at the usual high standard of skill and efficiency. No expense and no effort has been spared to reach this standard and it must be retained at all costs. No matter how much the work may be reduced in *quantity,* the *quality* of it remains the same. But the empty beds are a very heavy weight to carry. The money which would have filled them with God's poor, has instead been filling our pockets. That is a shame and a reproach not easily forgiven or forgotten. *"We have been turning them away."*

Thirdly. It must not continue. "Must" is a strong word, but not too strong in this connection. I know there can be no compulsion save in the stress of conscience and the strength of love. But these will be enough. They are not operating now because we do not realize the situation. We have not really faced the facts. Let us then carefully and prayerfully think over them. Here is one of the city's greatest charities, one of the Church's noblest works. For years it has been ministering to ceaseless, countless throngs of sick, and maimed and halt and blind. It has ministered to them without price, without question, without discrimination. It has demonstrated the overflowing charity of the Gospel of God's grace more worthily and more convincingly, I think, than we have demonstrated it in any other single way. Our fathers and forefathers counted it a precious privilege to pour out for its support their unstinted prayers and alms. *We,* of this day and generation, have drawn back where *they* pressed forward. For years we have been using their charity, bequeathed by will, which we were bound in honor to hold as permanent endowment, to pay our daily bills. That was bad enough, but there was worse to come. The beneficence of the dead had definite limits. There was just so much of it; no more. When we had come perilously near exhausting it, we changed our method. The dead could no longer pay for our sick. So *"on New Year's Day we began turning them away."* Shall we sit still and let this thing go on? It is incredible. It *must* not be. Let us take up the challenge, and meet our obligations, bravely, loyally and generously:

**Its Remedy**

1. By large and immediate donations, if we have been entrusted with large means.
2. By remembering our Hospital in our wills.
3. By using the opportunity given to each of us on Thanksgiving Day (to be, I hope, soon replaced by the naming of a Sunday for the same purpose when many more of our people can be reached) of making an offering in love and thankfulness for the good things God has done for us, and would have us do for others.

Faithfully yours,

Philip M. Rhinelander

October 28, 1915,
Feast of St. Simon and St. Jude.

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### CHURCH PERIODICAL CLUB

"Books are indeed the imperishable friend of man."

The C. P. C. is just about to start once more to collect libraries for its annual gifts to mission stations. These formerly were called "United Effort Libraries," as they are the result in the diocese of combined seeking, securing and sending books to various parts of the country, but *never* to the same parts.

Every Librarian wants as many as possible to go from her branch and this article may reach some persons who will not hear the notice given out nor see it in the parish paper.

If they will communicate with her she will gladly give most interesting and fuller information about the matter.

All kinds of good literature is desired. This is sorted and sent to suitable places, so everything is of use. How many people ever read a book over again? How many have duplicate copies? How many have several sets of the same books? How many feel guilty in allowing books to lie idle when there is such need of them somewhere? The C. P. C. stands ready to dispose of any number at any time.

The appreciation of one Library that left Philadelphia in the spring is voiced in this letter.

"My dear Mrs. Blank:

"I received your kind letter informing me that two boxes of books were shipped. We have about twenty-five members, who are really earnest, energetic co-operators. Here I see a unique problem, the young men so earnest and active especially in Sunday-school work; they are active in spreading the Church among the outsiders, and as a result of their labor I am preparing a class of eight for Confirmation and have only been here two weeks. The little mission church is filled at every service. They are well trained churchmen and love the services of the Church, being taught by Rev. ———. The church here is in an awful condition, not plastered." He adds *no* altar furnishings, *no* choir vestments, etc. These he badly needs. "The members were so glad to hear of the opportunity which has been afforded them by the Periodical Club and wish me to thank you. The people here love to read, but are unable to procure good books, but we thank God for this blessing. We have decided to use them as a regular running Library, so that every person will use and return after a certain length of time. This, I think, is the best way, as it will give each the opportunity to read all. There are a few theological books which I have kept for my own personal use, as they are beyond their comprehension. The little Bible I will use on the lectern, as our lectern Bible is all torn and shattered and we can't afford to get one just now. Everything is wanting, not even a Prayer Book for the altar. Again thanking the Club, through you, for its assistance in adjusting the need of the struggling Mission." Such appeals reach the Diocesan Correspondent all the time. Pennsylvania has no society to provide the wants. Would it not be wise to see that it had, like other dioceses?

# The Parishes and Missions of the Convocation of Germantown

BY THE REV. FRANCIS C. HARTSHORNE

The names of the several Convocations give one very little idea of their boundaries, and this is particularly the case with the Convocation of Germantown, which covers a stretch of territory from the Delaware to the Schuylkill, and includes besides that portion of Philadelphia called Germantown, Bristol, Holmesburg, Frankford, Manayunk and Roxborough. As described in the Canon it includes "Bucks County and that portion of Philadelphia County lying east of the Richmond Branch of the Philadelphia and Reading Railway except that portion lying between Thirty-third Street and School Lane." In the amounts actually contributed to and received from the Board of Missions, and in the number of parishes and mission stations included in it, especially in the latter, it is much the largest of the convocations, and will therefore require three issues of THE CHURCH NEWS for its description. Owing to the fact that quite a number of the clergy have not replied to requests for information sent out some weeks ago, it has been impossible to arrange the descriptions of the several parishes under any systematic plan, and we will therefore simply publish in this number accounts of those parishes in and around Germantown from which we have received answers. The writer of this article thoroughly appreciates that where there are no histories of parishes in existence it is a difficult and tedious task for the clergyman to furnish him with the information which he desires, but he believes that it is in just such cases that these articles will be of present interest and future value to the parishes by enabling them to possess and preserve a printed record, with illustrations, of their history to the present time; for a few years hence many of those who alone know the facts concerning the origin and first years of the parish's life may have passed away. We hope we shall receive the information necessary to enable us to finish with all the parishes in the next issue, and some of the missions, and to conclude our study of this convocation in the January number.

In our last issue it was stated that the Washington Memorial Chapel at Valley Forge was "actually completed." It is not, and will not be for some months yet, but it is actually being completed, which was what was intended to be stated. Also, the correct name of the giver of the Pennsylvania bay in the Cloister of the Colonies is Mr. T. Broom Belfield.

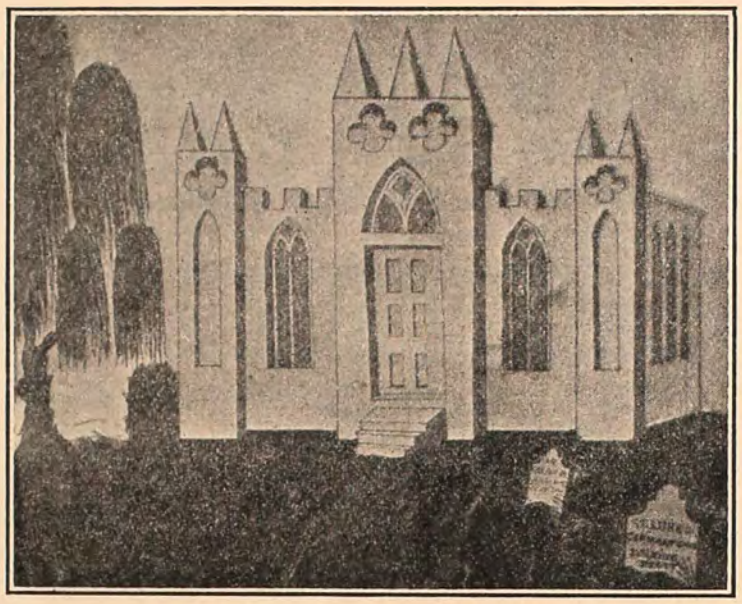
## ST. LUKE'S, GERMANTOWN

THE REV. SAMUEL UPJOHN, D.D., Rector

Although not the oldest parish in the Convocation of Germantown, St. Luke's is the oldest in that part of Philadelphia known as Germantown. For almost the whole first century of its existence, Germantown was, as its name indicates, essentially a town of Germans. Its people, its language, its manners and customs were largely German, and whatever religion there was in the village was dominated by German influence. This offers a ready explanation for the fact that the Episcopal Church was not represented in Germantown until 1811, and that prior to that time so few services of the Book of Common Prayer were held there, whereas at Whitemarsh and at Perkiomen, places not so many miles away from Germantown and in the country, churches were actually erected a hundred years earlier.

In the year 1860, when the "Glebe House," which served as a residence for the Rev. Hugh Neill, Missionary at Trinity, Oxford, and Whitemarsh, burned down, he took up a temporary abode in Germantown, and held services there on Sunday evenings during the summer. And again, in 1793, when the yellow fever epidemic drove many families out of Philadelphia, and also the officials of the national and state governments, Mr. Neill's successor at Oxford drove over to Germantown and held services there, but upon the return of the Philadelphians to their homes no more services of the Church were held in Germantown for eighteen years.

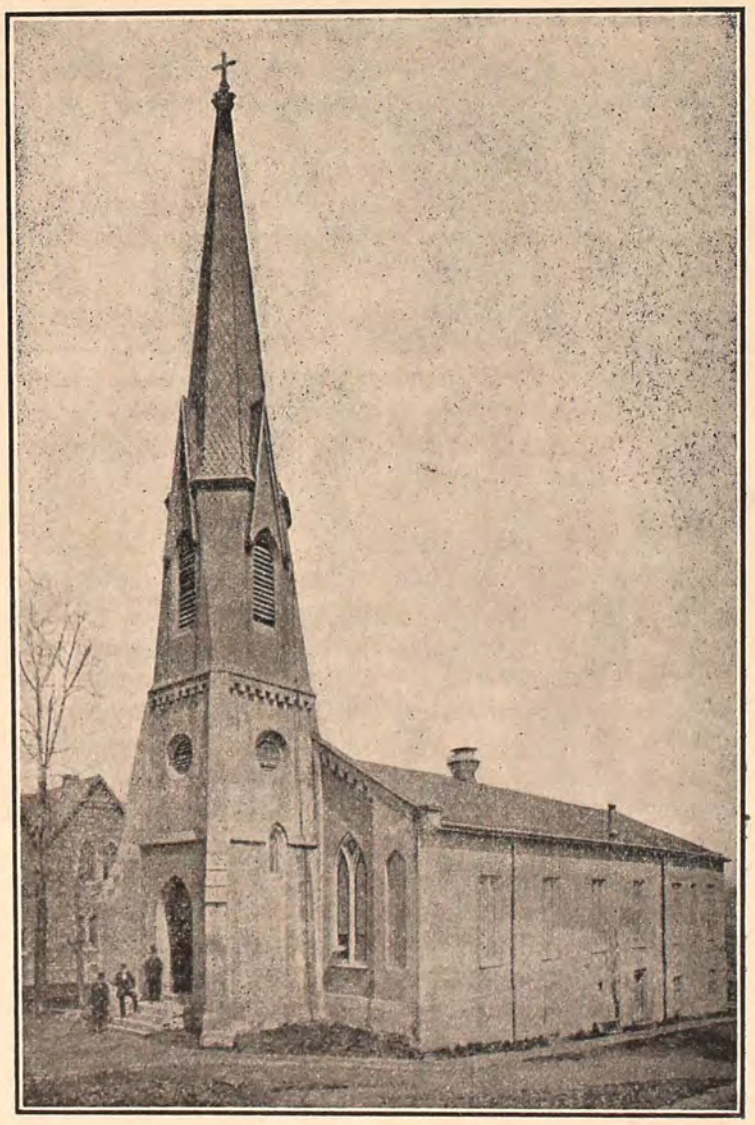
In the year 1811 there was a meeting of "a number of members of the Protestant Episcopal Church, residing in and about Germantown, for the purpose of taking into consideration the propriety of having Divine Worship performed according to the rules and regulations of the Protestant Episcopal Church." They had no edifice of their own, of course, but there was in the village a church belonging to the German Reformed congregation, and this was hospitably offered to the members of the church for use on Sunday evenings. They did not organize themselves as a parish, but merely appointed a treasurer, a soliciting committee, and one on superintendence, and they resolved that "any Minister of the Church of Philadelphia or elsewhere who may visit Germantown on the Sabbath Day and perform Divine Service shall be paid the sum of Four Dollars for such service, provided the funds in the treasurer's hands admit of it and the Minister accept it." Among those who did not



ST. LUKE'S 1818-1840

accept the honorarium, and yet came quite frequently to Germantown to minister to the people, was the Rev. Jackson Kemper, afterwards Bishop. In 1813 the Rev. Jehu C. Clay was regularly engaged to take charge of the congregation together with that of St. John's, Norristown, residing in the latter town. As the Germantown Church people desired to have services on Sunday mornings as well as evenings, it was necessary to find another place of worship, as the German Reformed people used their building themselves in the mornings. Mr. James Stokes met the difficulty by offering the congregation the use of a large house known as "The Brick Buildings," which, by opening a communication between two rooms was made to accommodate two hundred persons. This is the house which is now occupied by the Women's Christian Association of Germantown. During Mr. Clay's time a vestry was organized, but still no name had been chosen for the parish. When Mr. Clay left in 1817 the vestry called the Rev. Charles M. Dupuy, and in the year following the first church was built and consecrated under the name of St. Luke's. In the same year there was started a "Female Sunday School," but that it did not long continue to be exclusively female is evident from the fact that when the church was finished the Sunday-school is stated to have consisted of "60 girls and 20 boys."

And now, just when the affairs of the infant parish might have seemed to be in the most promising condition, there came a time of depression, caused by factional strife, which lasted for seven years, and inflicted upon the parish an injury which some at the time thought would prove fatal. When one hears of there being lack of harmony in a parish between the minister and his people, or some of them, one naturally feels sorry for both, but, whereas the unsatisfactory condition of their church affairs is of course a real grief to the people, it only affects a comparatively small part of their lives, for the minister it is his very life that is troubled and saddened, and very often his whole career is injured or even wrecked, so that it is not surprising to read that in 1824 Mr. Dupuy resigned the parish, broken in health and heart. But for the parish this period was the darkness that so often precedes the dawn, and with the coming of the Rev. John Rodney in 1825 brighter days for the parish commenced, and during his rectorship of forty-two years it grew in strength and numbers as the community increased in population. The first church that was built was



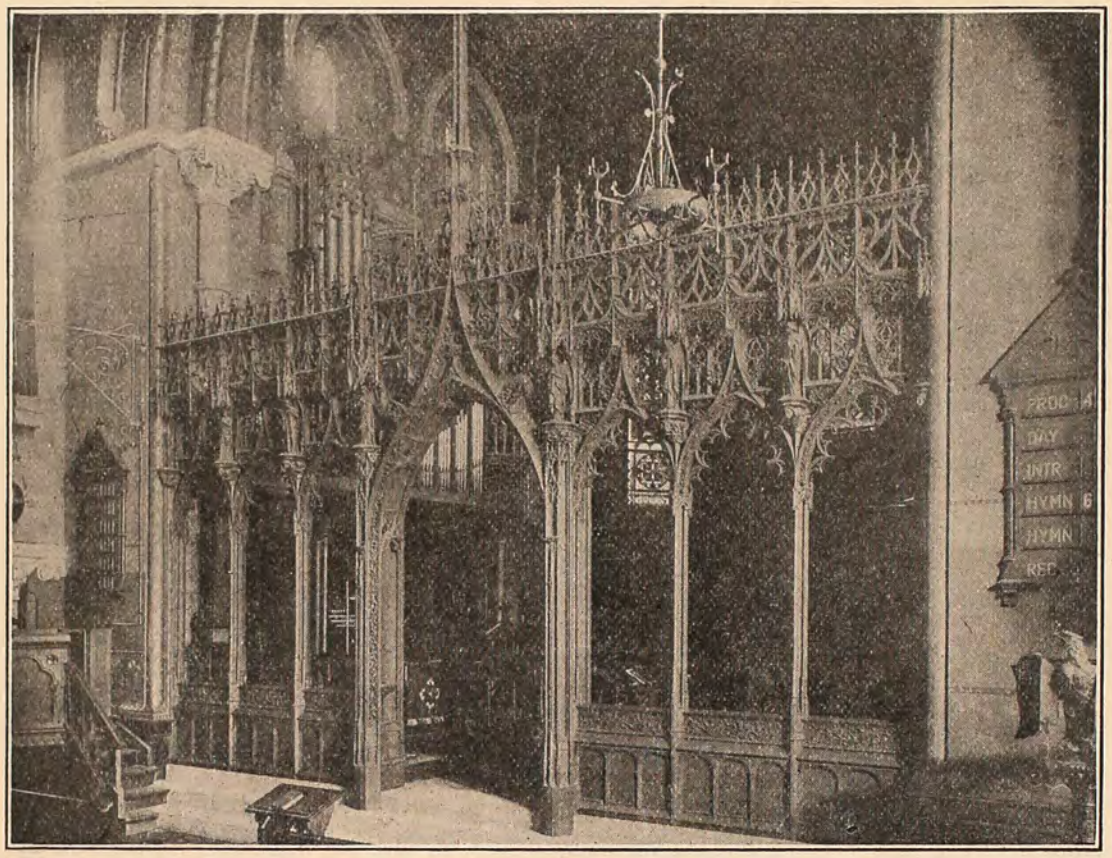
ST. LUKE'S IN 1875

ST. MARGARET'S HOUSE ST. LUKE'S CHURCH THE RECTORY

designed merely to accommodate the worshipers comfortably, and in its exterior architecture made no spiritual appeal to the passerby. In the course of time this was felt to be a great lack, and in 1844 a committee, of which Mr. John S. Littell was the moving spirit, made a report in which they said, "It is proper that buildings consecrated to the worship of Almighty God should be distinguished in some way above all others, and in former times no Catholic Church was considered complete without a steeple, and it is but a return to primitive usage that this committee respectfully recommends in urging the construction of such an addition to the church." The project was finally carried out two years later. There was a decided division among the vestrymen upon the proposal to place a gilded cross upon the top of the steeple, but Mr. Littell carried the day by himself defraying the expenses of it. It is very interesting to find a parish at that early date refusing to surrender to the Romanists the exclusive use of the term Catholic Church and of the gilded cross. Evidently some people in St. Luke's realized long before many church people and most Protestants were able to that it is worse than absurd to deny ourselves any truly helpful thing just because the Romanists make use of it.

It was during Mr. Rodney's rectorship that the first parish house was built in 1867, and a dedicatory tablet described it as "A Grateful Thankoffering for the Return of Peace." In 1855, at the suggestion of some of the women of the parish, a mission was started which afterwards became the parish of St. John the Baptist, and a little later another which quickly developed into the parish of The House of Prayer, Branchtown. In 1857 the Rev. Benjamin Wistar Morris became assistant, and in 1867 he was elected rector, Mr. Rodney becoming rector emeritus and remaining as such for nineteen years, the whole time of his connection with the parish, thus covering the extraordinary period of sixty-one years. In 1869 Mr. Morris resigned, having been elected Bishop of Oregon and Washington territory. The Rev. Albra Wadleigh was rector until his death in 1873, and while his rectorship only lasted four years, he made an extraordinary impression, especially upon the young people. During his time the "Day Infant School" was started. The Rev. Dr. William H. Vibbert was elected rector in 1873, and remained nine years. During his first years the parish was making preparations for the building of a new church, the old one having long been most unsatisfactory and inadequate, and needing constant repairs. The new church was finished and consecrated in 1876, and so well was it designed and built that, with the exception of the tower, which was added in 1892, no alterations or additions have proved necessary in the nearly forty years since its building.

In 1883 the present rector, the Rev. Dr. Samuel Upjohn, took charge of the parish. During his long rectorship St. Luke's has been the scene of one activity after the other, making for the completion of the church, the improvement of the property and the development and establishment of the parish as a living part of the Catholic Church. As early as 1869 the vestry had started a fund which was intended should eventually provide for a home for women, and to this fund some bequests were made, but it was not until Mrs. Harry W. McCall offered to erect such a building for the use of girls and older women that the project became an actuality. It was erected on the church



Rood Screen, St. Luke's, Germantown

grounds in 1896. The rectory was built in 1906, and as the old parish house had become inadequate for its purposes a new one was built in 1910. In 1891 the Convocation of Germantown had started a mission at Olney, and in the following year this work was placed under the care of St. Luke's, and became St. Alban's, Olney, of which we shall have something to say in another issue. In 1914 St. Luke's reported 875 communicants, and valued its property at $200,000, and had encumbrances of $2,300 and an endowment fund of $34,100. There are several features about the endowment fund which might well be copied in other parishes, as the scheme provides for regular annual additions to the total amount and also permits of a certain amount of the income being used for parish purposes while the fund is growing.

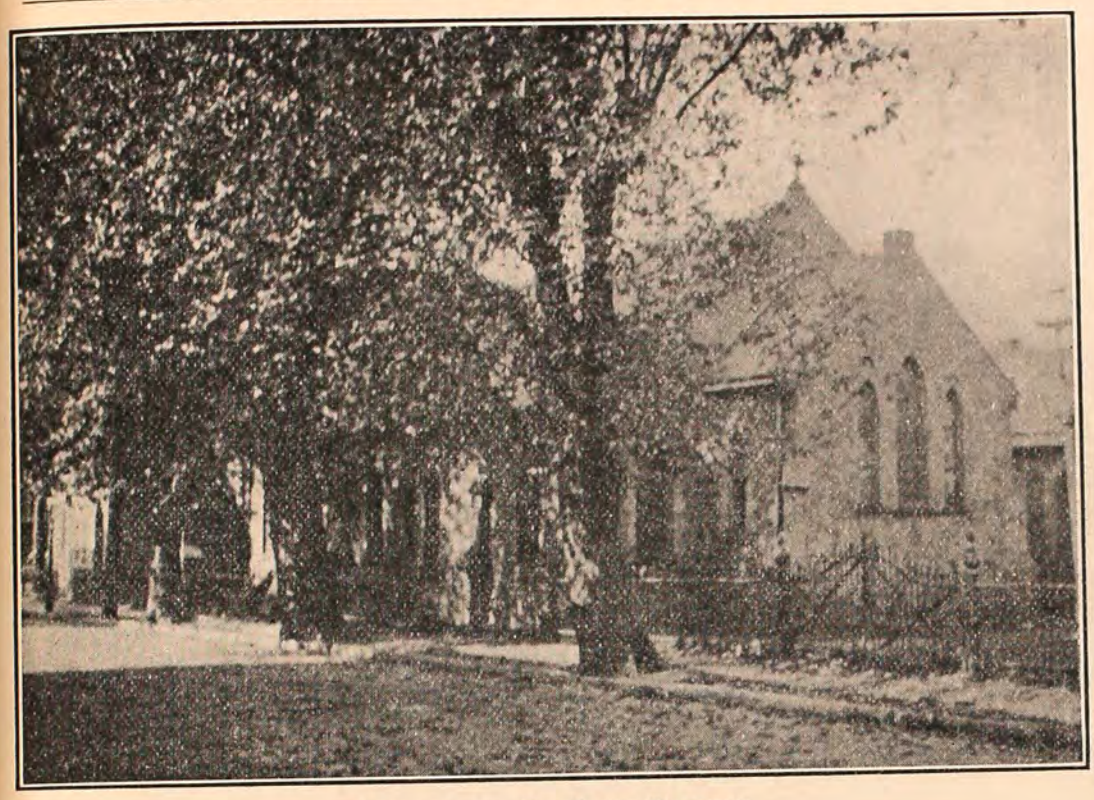
The order in which the other parishes in Germantown were admitted to the Convention is: Christ Church in 1852, St. John the Baptist in 1858, Calvary in 1859, St. Michael's in 1860, Grace Church, Mt. Airy, in 1860, St. Peter's, 1874 and Epiphany, 1902. As we have not yet received information in regard to Christ Church we pass to—

## THE CHURCH OF ST. JOHN BAPTIST, GERMANTOWN

The Rev. George W. Lincoln, Rector

On Whitsunday, in the year of grace 1855, a service was held in the Odd Fellows Hall on Wister Street, to which all the people living in that vicinity were invited. This was the beginning of the parish now known as the Church of St. John Baptist. It owed its existence to the brave faith of the Rev. William N. Diehl, who, up to this time, had been connected with St. Luke's, Germantown. It was his wish and desire to do something for the English weavers and spinners who had made their homes in the southeastern part of Germantown. His plan was a wise and thoughtful one, and had it not been marred by unforeseen and unexpected events, the course of the parish would have been very different. The church was to be free, that was the first thing: it was to be the place where "the rich and poor meet together: the Lord is the maker of them all." And to this day no seat has ever been rented or assigned. Then the main support for the parish was to be drawn from those who resided on the west side of Germantown. The records of that period show many names which have since been associated for years with other parishes. For shortly after the church had been built a real estate syndicate began a large operation in that portion of Germantown, and Calvary parish came into existence. At once this became the nearest church for that neighborhood and the main source of supply was cut off from St. John Baptist's. But Mr. Diehl was made of sterner stuff than most men, and refused to be discouraged. For twenty years, up to his death in 1875, he toiled on, and he still lives in the hearts of the parishioners of St. John Baptist. There are still surviving some who remember him, and love to relate anecdotes of him. Two of his grandchildren are faithful members of the parish, and two of his great-grandsons are in the choir.

Mr. Diehl's successor was the Rev. Dr. C. K. Nelson, now Bishop of Georgia, who remained until 1883, when he was succeeded by the Rev. Dr. C. H. Hibbard, who resigned in 1891. The present rector has had the unusual and gratifying experience of having been recalled to the parish he had once served, he having been rector from 1891 to 1897, and having returned to his old parish in 1906. In the interval the Rev. H. R. Gummey, D.D., was rector. The Rev. Joseph



CHURCH OF ST. JOHN BAPTIST

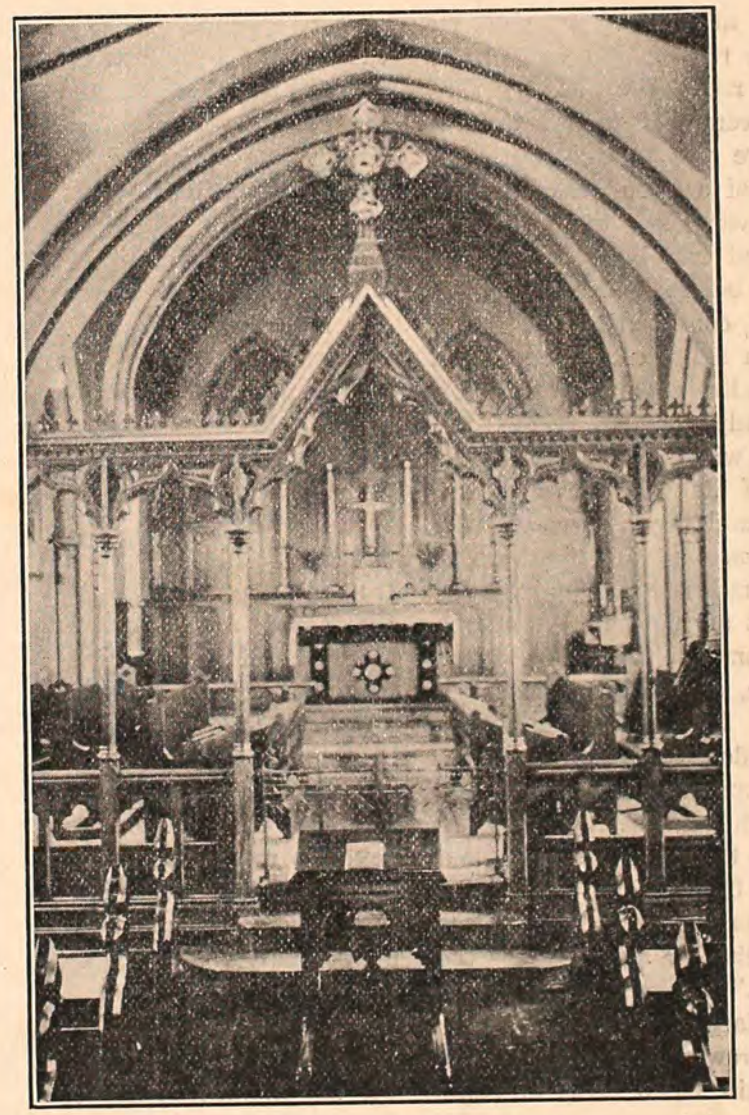
Wood for many years assisted Dr. Nelson and Dr. Hibbard without remuneration.

When the church was erected in 1855 there was left an encumbrance in the shape of a ground rent of $2,000. This remained an annoyance until it was paid off in 1902, this being made possible through the generous assistance of the Advancement Society and the late George C. Thomas. At present, unfortunately, the parish is staggering under a heavy load of debt which it was compelled to contract in making imperative repairs upon the parish house. This building had originally been given by Mr. Thomas S. Henson in memory of his wife. Owing to faulty foundations, one of the walls sank eight inches, and to prevent the building being condemned as unsafe, very extensive and expensive repairs had to be made, which were successfully completed in 1910. Thus the parish, like a man who has recovered from an operation for appendicitis, and ruefully contemplates the expense thereof, has apparently nothing to show for it all but the removal of a danger. But that is something, and in the end someone in the future always benefits from the mistakes others have made in the past, and thus St. John the Baptist has suffered vicariously, for no doubt the mistakes made in the original construction will be avoided by builders in the future. The parish reports 199 communicants, and values its property at $20,000, and has an encumbrance of $2,000.

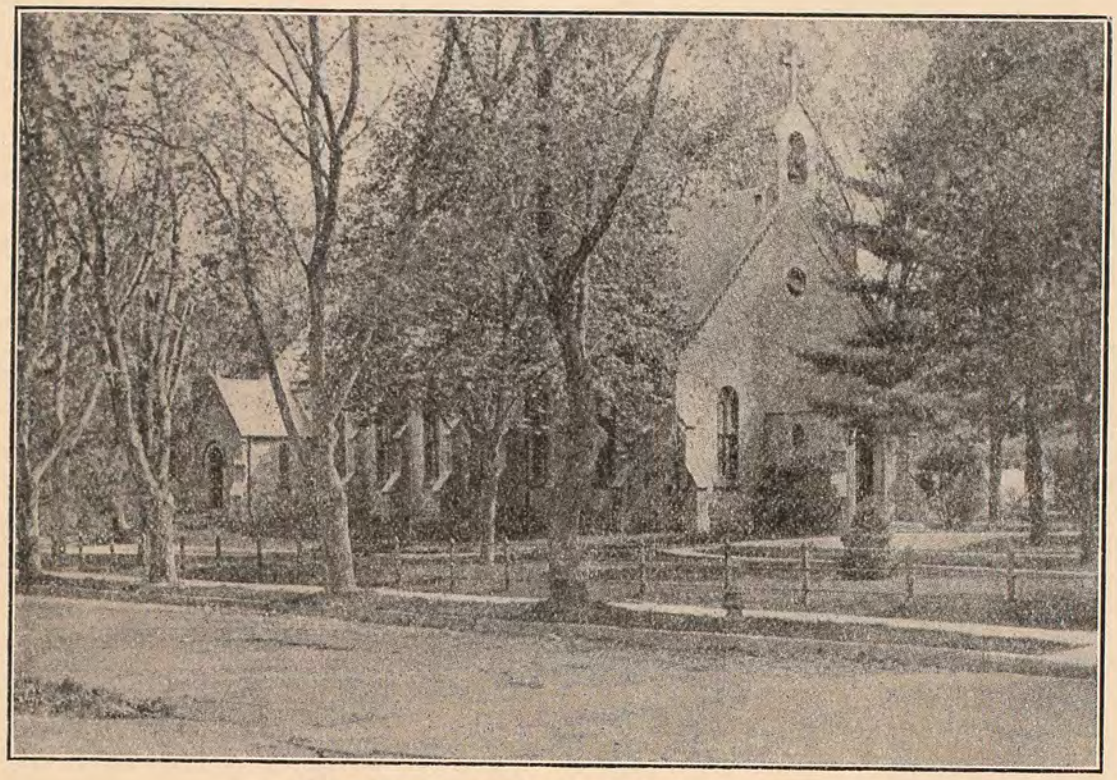
## CALVARY CHURCH, GERMANTOWN

THE REV. FRANKLIN S. MOORE,
Rector

The first church for this parish was erected at the location of the present one, and was built in anticipation of the growth of the city in that direction, and like all church enterprises undertaken in such circumstances was begun, and for a while maintained, under difficulties and against some opposition. There were already three existing parishes in Germantown, but persons residing in the neighborhood in which the church now stands desired to have a church which would be more accessible than any of the other three. A building lot was donated by Mr. James S. Huber, who then attended the German Reformed Church, but in later years he and his wife and children were confirmed. The first church was finished and consecrated in the spring of 1859. An incident connected with the building of the church is interesting as showing the strength of anti-



INTERIOR OF ST. JOHN BAPTIST

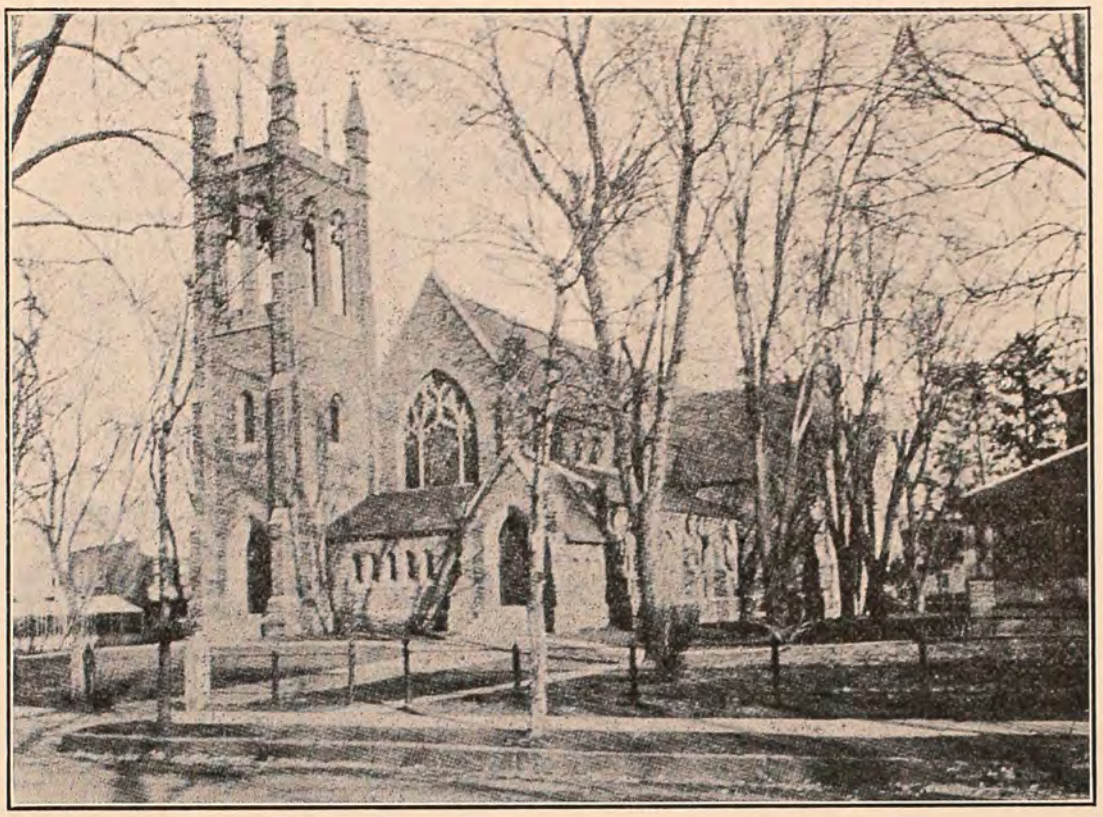


CALVARY CHURCH, GERMANTOWN, 1859

Roman feeling in those days and the necessity which rectors and committees were under of reckoning with it. We have already seen that in the case of St. Luke's there was strong opposition to the placing of a gilded cross on the steeple, but nevertheless the cross was placed there and had been there some thirteen years before Calvary Church was built. In constructing the latter building a plain stone cross was placed over the little belfry over the front door. This was earnestly objected to by some as not consistent with a Protestant church, and in spite of its high position was regarded as a stumbling block in the way of weak brethren. So the chairman of the Building Committee quietly removed it and buried it at night in the church lot ten feet from the Manheim Street front, and there, according to tradition, it still remains. In its place was set up what was intended to be an encircled cross, oddly supposed to be less objectionable, although it has been used by the Church of Rome to display its claim to a world-encircling Catholicity. The substitute was of poor workmanship, and was nicknamed by the young people, "the giant's eye-glass." When, in 1868, the church was enlarged, prejudices were sufficiently outgrown to permit of the placing of a plain Latin cross of stone where the other had stood, and the "giant's eye-glass" was buried in the lot near to its predecessor. As the level of the lot has been raised, they are deep beneath the present surface, and may be discovered by some future generation and become the subject of archæological conjecture what religious superstition prevailed in that locality to prompt the making and burying of stone crosses. But the experience of Calvary parish in this respect is typical of what nearly all parishes went through during that transition period, and future Christian historians will have difficulty in understanding how it could ever have been possible for the sacred symbol of our redemption to be a stumbling block and rock of offense to Christians. Constantine, so tradition has it, was given the sign of the Cross as an encouragement and assurance of victory, if he would accept it, but during the last century it was too often the great Adversary who profited by the dissensions that arose over crosses in and on churches. Let us be devoutly thankful that those days have gone, never to return, and that the prejudices which so clouded the minds of good people then have been buried far deeper and more permanently than even the old crosses of Calvary parish.

The manner in which the Sunday-school commenced its existence is interesting. On the Sunday following the consecration of the church a number of children appeared at the church, asking for the Sunday-school. The rector and warden happened to be there at the time, and at once took the children and taught them, and then and there started the Sunday-school. The erection of a suitable building was immediately undertaken, and one was built which, with various changes, was used for the purpose until the erection of the new parish house in 1894. The building was also used as a day school for the neighborhood, under the name of "Calvary Church Academy." The adjacent lot, on which the rectory now stands, was used for a playground for this little school, and here were trained the youthful cricketers who in later times made "The Young America Cricket Club" deservedly famous.

The first rector of Calvary was the Rev. Thomas K. Conrad, who remained until 1863, when he was followed by the Rev. George A. Strong, who resigned in 1865, and the parish was without a rector for ten months. This was also the time of discouragement through which almost all parishes seem to pass at some time in their history, for disagreements and dissensions impeded the growth of the parish and an attempt to remove the indebtedness which had been growing for years until it amounted to $5,500 met with failure. When the Rev. James DeWolf Perry, D.D., was elected rector and came to the parish three necessities faced the congregation: the payment of the debt,



CALVARY CHURCH, GERMANTOWN, 1892

the enlargement of the church and the building of a rectory. The enlargement of the church was undertaken first as the most pressing need and as a means for promoting the other two enterprises by the increased congregations which it would make possible. The church was enlarged and the rectory built, but the debt was not finally paid off until 1881. It was during Dr. Perry's long rectorship of forty-one years that the present church was built and consecrated in 1893. It was intended to preserve a portion of the earlier structure, but when operations commenced the weakness of all the older portion was seen to be such that it had all to be taken down, and while this entailed a greater burden upon the congregation than was anticipated, it made possible the building of a much more satisfactory and uniform structure than would otherwise have been the case.

When the first church building had been completed and occupied the pews had been sold in order to raise money to pay for the building. These had been sold and resold by their owners as personal property and were the grounds of legitimate claims in the new building. In response to the earnest request of the rector all owners of pews and sittings surrendered their claims, thus enabling the corporation to own and rent all pews in the new church, but the seats in the north transept were set apart as forever free.

In the autumn of 1869 residents of Kenderton, now Tioga, requested the rector of Calvary Church to hold services there. Eventually a parish known as "St. George's Church, Kenderton," was organized and called as its first rector the Rev. Joseph R. Moore. In 1872 this parish united with the Church of the Resurrection, of Rising Sun, and the union resulted in the prosperous parish of the Resurrection at Broad and Tioga Streets, of which Mr. Moore remained rector until his death in 1908.

In 1907, Dr. Perry, having been rector forty-one years, resigned and was elected rector emeritus. In the same year the Rev. James Clayton Mitchell was elected rector, and entered upon his duties February 1, 1908. After serving the parish most acceptably Mr. Mitchell was given leave of absence from July, 1914, on account of impaired health, and on May 6th of the following year he resigned the rectorship for the same reason, and the Rev. Franklin S. Moore, who had been assistant since 1912, and priest-in-charge during the rector's absence, was elected rector.

In 1912 a carved caen stone altar, reredos, rail and stone lining were placed in the chancel, together with a brass cross in harmony with the general design. These were the gift of the late Mrs. Elizabeth Wharton McKean. These do not appear in our illustration, which is of the chancel before these improvements had been made. In 1914 a stained glass window was placed in the south transept in recognition of the rectorship of Dr. Perry, and in memory of his wife, Elizabeth Tyson Perry. A window was also placed in the north transept in memory of Mrs. Letitia Mitchell Harrison. The parish reports 720 communicants and values its property at $125,000, and has an endowment fund of $11,000.

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## ST. MICHAEL'S CHURCH, GERMANTOWN

THE REV. GILBERT PEMBER,
Rector

"Despise not the day of small things" is what one is inclined to say to oneself after reading the history of parishes which are now comparatively strong but which at the start, and often for many years thereafter, were financially among the weak things of the earth. Small indeed were the beginnings of St. Michael's, for it was built upon a lot which had been given to it and upon a mortgage of $5,000 which represented about five-sixths of the cost of the building! In 1858 the Rev. J. Pinckney Hammond came over from St. James the Less and held services in

INTERIOR OF CALVARY CHURCH, 1909

a schoolhouse on Queen Lane. In that same year one of his parishioners, Miss Elizabeth C. Morris, offered to give a lot on High Street for a church, provided a vestry should be formed satisfactory to Mr. Hammond and a church erected within a reasonable time and Mr. Hammond offered the rectorship. These conditions were all fulfilled, the church, though not quite finished, being used for the first time on the Feast of St. Michael and All Angels, 1859, the parish having already been organized as St. Michael's, and Mr. Hammond having been elected rector. Mr. Hammond set his people the example of constant and untiring work. He at once instituted the celebration of the Holy Communion on all Sundays and Holy Days, read Morning and Evening Prayer every day, opening the church for that purpose himself. He believed in using every means to increase the reverent and beautiful rendering of the services. In this way he instituted innovations which were viewed by ultra-Protestants with even greater horror than that which overcame them when they viewed the crosses on St. Luke's and Calvary churches. A white altar cloth was used first in Germantown at St. Michael's, and when it was followed later by colors for the different seasons, and by the use of flowers in the church, it was felt by the church people of the neighboring parishes that St. Michael's was fast drifting Romewards. How amusing such things look at this distance! Another dangerous innovation, which was much enjoyed by the congregation, was the chanting of the Psalter antiphonally at Evening Prayer on Sundays.

The period of the Civil War was a very difficult one for many parishes, but it was naturally especially trying for such a young parish as St. Michael's, and one which, in accordance with the conditions under which the land had been given, and with the convictions of the rector, was a free-seated church. Moreover, the irreconcilable differences of opinion between people in regard to the war affected almost every parish in the region and made united action in any matter nearly impossible. In the spring of 1861 Mr. Hammond, finding that the burden of his support had become too great for the struggling parish, resigned St. Michael's and became a chaplain in the army. The affectionate remembrance in which he was held in the parish in which he had only worked for a little over two years is shown by the fact that when he died, some twenty-three years after leaving the parish, the vestry of St. Michael's adopted a minute stating that his memory had remained fresh in the hearts of those who had learned to love and value him. Mr. Hammond was succeeded, after nearly a year, by the Rev. L. Ward Smith, who remained for nearly two years, and later by the Rev. Edward Hyde True, who was rector for three years. During his time the lot next to the Church on which the rectory now stands was purchased, and a weekly offering envelope system adopted, probably for the first time in the diocese, such a scheme being more of a necessity in a free church than in others.

We now come to the beginning of the long and faithful rectorship of the Rev. John Kemper Murphy, D.D., who was rector from January 1, 1868, until his death in 1900. It may be only a coincidence, but in reading the history of the parishes of the diocese one is struck by the number of cases where long rectorships have commenced in the period

St. Michael's Church, Germantown

shortly following the war, and have in all cases been so beneficial to the parishes blessed by them. St. Michael's under Dr. Murphy is a case in point. When he came to the parish almost everything about the physical and spiritual fabric was in a most discouraging condition; but the great asset of the parish was the love of the people for their parish, which was strong enough to withstand many shocks, and their loyalty to St. Michael's and to its work made them ready, after a time of storm and stress, gladly to unite again under the wise and firm rule of their new rector, who, above all else, hated warfare and loved peace. Not long after his coming the parish acquired its first Sunday-school building by purchasing a building some distance from the church which had formerly been used by Christ Church as a mission Sunday-school. This had to serve the parish for a parish house until the completion of the present one in 1885.

But of course the great object the rector and people had in view was the payment of the debt and the consecration of the church, which of course had to await the extinguishment of the indebtedness. Finally, after seventeen years of effort, this was accomplished and the church consecrated. No doubt, under all the circumstances, this long and burdensome indebtedness could not have been avoided; but it is interesting to note that quite early in its history the parish of St. Luke's, Germantown, sought the permission of the Standing Committee to place a large mortgage on its property for the purpose of building a new church, but permission was refused. Just what would have been the outcome had permission been granted for the creation of the debt we cannot say, but the result of the refusal seems to have been that while that parish was hampered in many ways by its inability to enlarge and improve its church building as early as would have been desirable, it was never in its history burdened by debt.

The fiftieth anniversary of Dr. Murphy's ordination and the nearly thirty-two years of his rectorship at St. Michael's were fittingly observed in June, 1899, and not much more than a year after that he passed to his rest. He was succeeded by the Rev. Arnold Harris Hord on the first of January, 1901. Mr. Hord was rector for nearly fourteen years, at the end of which time he became subject to a throat affection which so greatly interfered with his voice that he felt compelled to resign. The work accomplished during his rectorship is summed up in the resolutions adopted by the vestry in accepting his resignation, in which is stated that during his years of service the nave and chancel were enlarged, and the church almost rebuilt, and the work paid for; a vested choir of men and boys established, the attendance at Sunday-school greatly increased, and the work among the poor systematized, and many other developments of work in the parish were largely due to the inspiration and untiring personal service of the rector, and to the good will and harmony which he maintained and fostered. The present rector took charge in March, 1915, and has set before himself and his people the task of building a new and much-needed parish house, for which it is hoped to have the money in hand by St. Michael's Day, 1916. The parish reports 454 communicants, and values its property at $60,000.

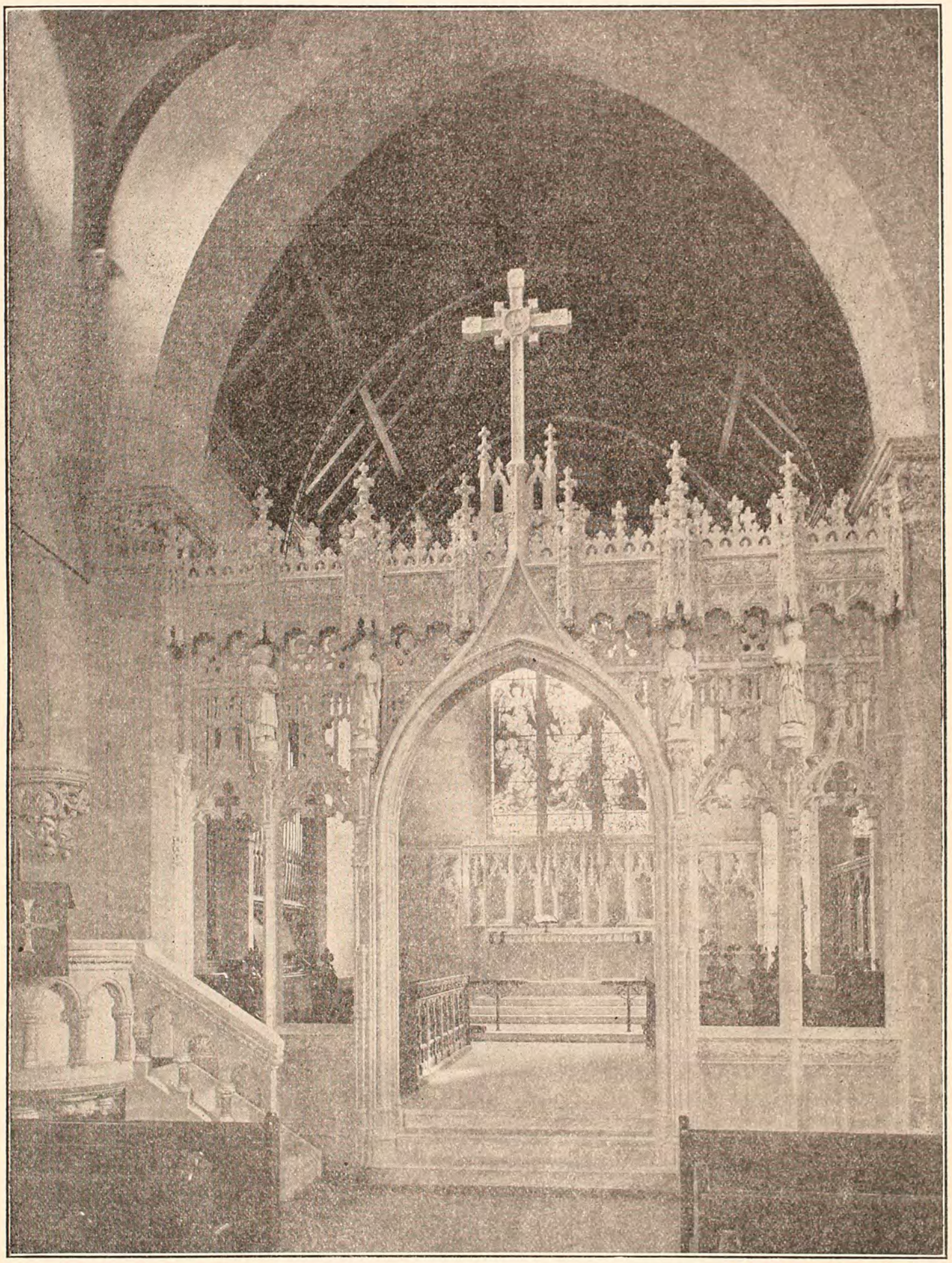
GRACE CHURCH, MOUNT AIRY

THE REV. T. S. CLINE, Rector

In the year 1857, the Rev. Addison B. Atkins, rector of Christ Church, Germantown, with a heart full of missionary zeal, believed that there was great need in certain portions of Germantown and Mount Airy for missionary work among the children. A place was found in Germantown, and the work begun there finally resulted in the establishment of St. Michael's Church. In Mount Airy seven Sunday-school teachers from Christ Church commenced the work of instructing the children, eventually holding their Sunday-school in a house known as "The Steamboat House," because on the top of the flat roof there was built the deck of a steamboat with its berths and all things complete. Mr. Harry Smith, a candidate for Holy Orders, was appointed superintendent, and with the assistance of the rector of Christ's Church held an afternoon service. During the next year Michael Barker, Esq., offered a piece of land upon which to build a church, and this was accepted and a vestry organized. At first it was planned to erect a building with only one plain room, and the corner stone was laid, but before much work had been done it was decided to change the plans and build a little chapel, costing somewhat more but answering the purpose much better. This was done, and the church was consecrated in May, 1859, the women of Christ's Church having raised $1,000 by means of a fair to help pay for the building. This building was enlarged, and Infant School and Bible Class rooms provided for in 1864.

Before the first church was finished Mr. Smith had been ordained deacon, and continued in charge under the rector of Christ's Church until 1860, the success and growth of the work up to that time being largely due to him. He was followed by several clergymen who stayed but a short time. The Rev. Thomas S. Yokum, rector of Calvary Church, Conshohocken, for several years gave part of his time every Sunday to Grace Church, Mount Airy, where he did a good work and was much beloved by the people. In 1866 the parish became independent of Christ's Church, and the same year called the Rev. R. A. Edwards to the rectorship, and he served the parish for nearly eight years, during which it was much prospered. The Rev. G. A. Redles was elected in March, 1874, and resigned in less than a year, and entered the Reformed Episcopal Church, "taking with him," according to his immediate successor, "some of the godly women and earnest workers," so that the church was left in the lowest condition it had been in for years. This sort of thing has been done by ministers of various persuasions upon changing their ecclesiastical allegiances, but the ethics thereof have always seemed to the writer absolutely indefensible. When a minister is placed in charge of a congregation of any church that congregation is committed to him as a most scared trust, and to be in his charge only so long as he remains an accredited minister of the Church that placed him there. The moment he ceases to be such all his right to control or influence the people whom his former Church had committed to his care ceases instanter, and if he permits his personal influence over them, or their attachment to him, to in any way influence them to follow him into another body he is clearly guilty of a breach of trust, the more serious because it concerns persons rather than securities. The only honorable course for such a minister to take is to go to some distant locality to take up work under his new allegiance.

Fortunately for Grace Church, this unfortunate episode was the prelude to one of those long and useful rectorships which we have already noted as having been so general and so beneficial to the parishes of the region about this time. The Rev. Simeon C. Hill had been elected

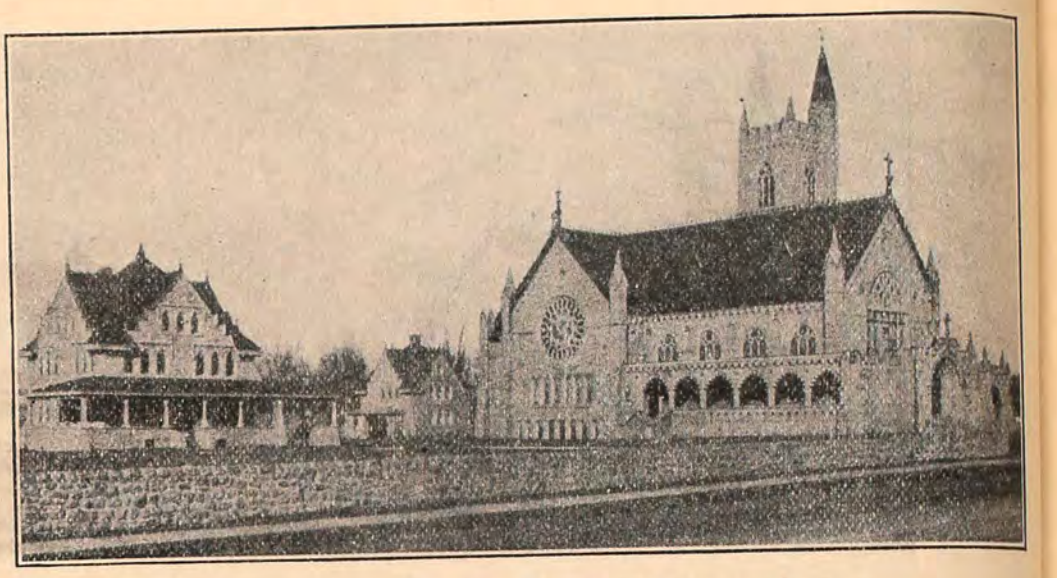


ROOD SCREEN GRACE CHURCH, MOUNT AIRY

rector in February, 1874, but, unfortunately for the parish, as things turned out, declined. A little more than a year later he was elected again, and accepted, and took charge in June, 1875, and remained until 1912, a period of thirty-seven years. During his time the church was moved to its present location and the imposing group of buildings erected. The changing of the site of a parish church is always a difficult and delicate undertaking, but it is seldom indeed that a congregation is confronted with such a situation as that in which the people of Grace Church found themselves in 1888, when they had to choose between three new sites, each one of which was offered to them without cost and with the guarantee of cash subscriptions running from $14,000 to $20,000. The site finally accepted was that on which the buildings now stand, and was the gift of Mr. Franklin B. Gowen and members of his family. The corner-stone was laid in the fall of 1888, and the church was consecrated the following year, the furnishing of the church and the rectory, and the final paying off of the mortgage on another portion of the property having been accomplished through the efforts of the Woman's Guild, which was formed in 1888, and from then until 1900 raised and expended the large sum of $13,902, some of which went to the mission work of the church. The parish house was given by Mrs. Franklin B. Gowen in memory of her husband. The rectory was largely the gift of Mrs. Franklin B. and Mrs. James E. Gowen.

Mr. Hill having resigned in 1912, the present rector was elected. One of the most important things which he has undertaken is the thorough organization of the Sunday-school according to the suggestions of the General Board of Religious Education, in which he was assisted by the Rev. Lester Bradner, Ph.D., of that board. In his will Mr. Hill left $1,000 for the nucleus of an endowment fund, and the scheme which the vestry have adopted is practically the same as that described and commended in our notice of St. Luke's, Germantown. The parish reports 454 communicants, and values its property at $96,000.

The rood screen was given by Mr. James W. Bayard as a memorial to Anna M. Bayard.



Trinity Memorial Rectory and Church, Ambler

## TRINITY MEMORIAL CHURCH, AMBLER

Written by R. V. Mattison, M.D.

### "The Church of the Beautiful Windows"

The first services of the Church in Ambler were held by the Rev. Samuel Snelling, rector of St. Thomas, Whitemarsh—in which parish Ambler was situated—in January, 1891, and the mission services thus established were continued on Sunday evenings during the winter season in one of the lecture rooms of the large Opera House building for some time, when the Rev. Lyman P. Powell was appointed missionary-in-charge by the Bishop, the Rt. Rev. Ozi W. Whitaker. Mr. Powell was succeeded, in October, 1898, by the Rev. William Hudson Burr, who remained in charge of the mission until shortly prior to the dedication of the Church, which took place on the 2d of February—the celebration of the Feast of the Purification—and the anniversary of the date of the birth of the little girl, Esther Victoria Mattison, in whose memory the beautiful church building had been erected.

The incentive idea of erecting the church building known as Trinity Memorial was generated while Dr. and Mrs. Richard V. Mattison were spending the winter in Rome, they having observed with much interest and pleasure the satisfaction that the Italian populace found in their attendance upon the daily ministrations of their Church. This Church influence undoubtedly made, in its impress upon the minds of the worshipers, a desire for more wholesome living and its influence tended markedly toward better citizenship. It was upon this account that it was then determined by Dr. and Mrs. Mattison—should the time ever cone when it seemed desirable—that they would erect an edifice at Ambler of such suitable character and dimensions as to render it useful to the people and worthy of the diocese.

The corner-stone of the church building was laid with appropriate ceremonies on September 28, 1898, at which time the Rev. Lyman P. Powell was the minister-in-charge. Bishop Ozi W. Whitaker laid the corner-stone, there being about twenty-five vested clergymen in attendance. After the ceremonies the people and visiting clergy were entertained by Dr. and Mrs. Mattison at the Ambler Country Club.

Two and a half years after the laying of the corner-stone the dedication occurred, the then Bishop of the Diocese, the Rt. Rev. Ozi W. Whitaker, officiating at the ceremonies, the deed to the new edifice and the keys thereof being handed to him as the representative official of the Diocese of Pennsylvania, to which the church was presented by Dr. Richard V. Mattison, who had erected, equipped and furnished the church building, handing it over to the new owner—the Diocese of Pennsylvania—free of all encumbrance.

The Bishop of Pennsylvania was the consecrator, attended by a number of the clergy. As there seems to be no rubric governing the entrance of the bishop and clergy at the consecration of a church, as to whether the bishop shall precede or follow the clergy, it is rather curious that a custom for the Feast of the Purification was observed of which St. Bernard gives a description: "They go in procession

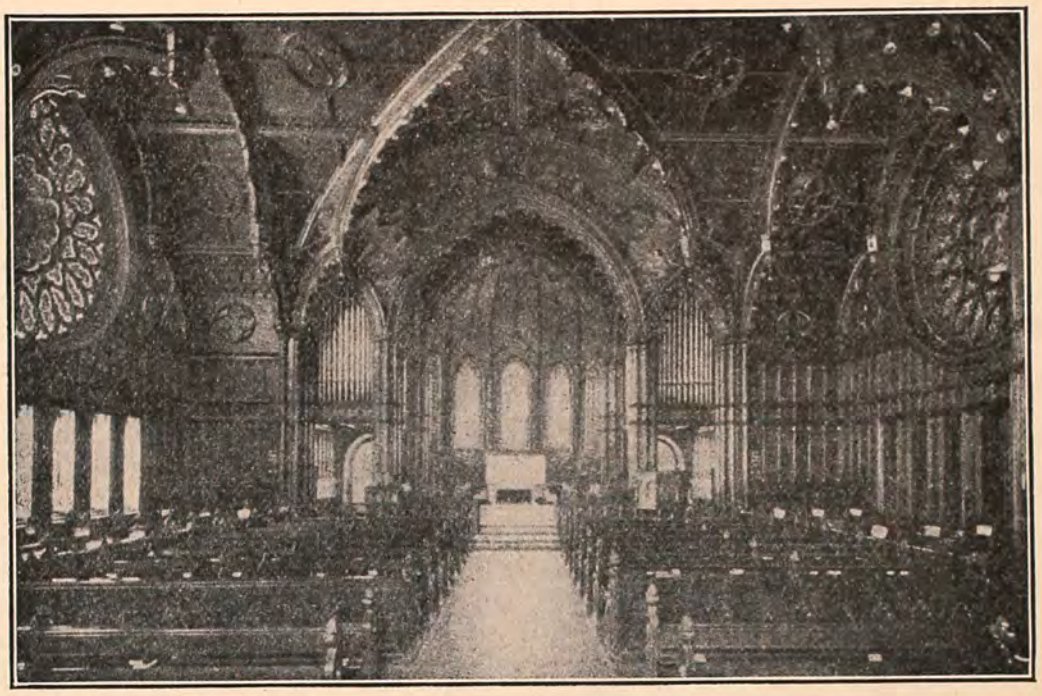
two by two . . . they that go first return last . . . to teach in humility preferring one another." The Bishop entered the nave before the priests at the beginning of the service and at the end retired after the priests.

The text of the sermon preached by the Rev. Herbert J. Cook, dean of the Convocation of Norristown and rector of Calvary Church, Conshohocken, was from St. Luke 9:33—"Master, it is good for us to be here." It was an eloquent exposition of man's need for worshiping God. At the Holy Communion the bishop was celebrant; the Rev. Rudolph E. Brestell, in charge, read the Epistle; the Rev. Cook, the Gospel.

At the dedication, the Rev. R. E. Brestell was in charge of the parish as its rector, and he remained at its head until he accepted a call for work in a larger field of usefulness elsewhere, upon which the vestrymen called the Rev. G. Berkeley Griffith to its ministration, who has remained its well-known rector up to the present day.

While the church building was in course of erection, Dr. Mattison also erected a verger's house and rectory of a style of architecture complementary to the church, and placed them all upon a beautiful and large plot of ground known locally as "Trinity Green" and surrounded these buildings with a massive stone wall, the whole forming a splendid group of buildings that is without its equal in the vicinity of Philadelphia among country churches. At the time of the dedication of this beautiful building one of the participants therein thus described it in a publication of that date:

"This modern church plant, Trinity Memorial, comprising the large auditorium, Sunday-school room, vestry room, ladies' parlor, infant department, gymnasium, game rooms, verger's house, rectory, etc., all of stone from Dr. Mattison's Lindenwold quarries, has been erected at an outlay aggregating, when finally completed, an expenditure of about $150,000, the exterior of the different buildings being of regular plumb and rule, rock-faced masonry, beautifully enriched throughout with an unusually large number of cut stone corbels, jettings, moldings, panels, buttresses, battlements, quatrefoils, etc., as is usual in Mediæval Gothic architecture, the general effect of the stone work being unusually bold and striking, and at the same time so charmingly harmonious, that the well-known architectural synonym, 'Frozen music,' has been frequently applied to it.



INTERIOR OF TRINITY MEMORIAL CHURCH, AMBLER

"The other clerestory windows have in the central panel a single standing angelic figure each, with supporting panels of floral treatment, symbolic flowers, such as the lily, iris, etc., having been used. The result of this arrangement is, that while the clerestory windows are by the construction of the building apparently separated from the lower panels, in execution, the entire scheme forms one harmonious whole, with a unity of interest leading up to the main window, 'Christ Blessing Little Children.'

In the body of the church an opportunity has been offered for a still more magnificent treatment in stained glass. The great east window, enormous in size, is filled with the well-known subject of 'Christ Among the Doctors,' after Hoffman, a subject which in the richness of the color of the robes of the doctors and the beauty of the accessories in this marvelous composition, make it possible to produce an effect in glass seldom equaled.

In the nave proper a most interesting series of subjects have been chosen. On the north side the center window by Plockhorst's 'The Good Shepherd,' supported on either side by Bida's 'The Woman of Samaria' and Hoffman's 'Christ Healing the Sick.' On the south, the center window is Bougereau's 'Madonna and Child,' flanked on either side by Plockhorst's 'Christ the Consoler' and Hoffman's 'Christ in the Garden at Gethsemane.' Here again the subjects lend themselves most fittingly to a proper color treatment. 'Christ the Good Shepherd,' is in a rich ruby robe, while the 'Madonna' is in historic blue. The rich ruby of the robe of the 'Good Shepherd' here is well balanced by a strong color effect in 'Christ Healing the Sick' and in the 'Woman of Samaria,' so on the south side the dark rich color of Christ in the Garden at Gethsemane is fittingly balanced by the rich purple in 'Christ the Consoler.' Here again in the nave of the church the clerestory windows follow the same treatment originally described in the Sunday-school. Above each of the center windows of the nave is a group of three angelic figures, the center standing, the sides kneeling in adoration. The remaining clerestory windows have the central panel filled by a single standing angelic figure and these figures are fittingly framed with panels of floral treatment. These flowers are symbolic, including the passion flowers, the iris, lily, etc. The crowning beauty of the glass in the building, however, has been reserved for the transept and chancel windows. The rose in the south transept contains Feurestein's great conception on the subject of 'The Nativity,' with a beautiful framework of ornamental, conventional treatment of the grape and vine in the surrounding tracery. Directly below this is a processional of angelic figures, original with Lamb, with musical instruments, leading towards the organ and chancel. Directly opposite, in the

north transept (which really forms the screen between the main body of the church and the Sunday-school), is a mosaic of the famous picture of 'Christ as the Man Among the Doctors in the Temple,' after Bida. This window has been executed in mosaic because of the reflected light. It, as well, is surrounded by a framework of the conventional treatment of the grape and vine.

"These transept windows, the Christ as the child in 'The Nativity,' and the Christ as the man in 'Christ Among the Doctors,' lead up most appropriately to the chancel window, 'Come Unto Me,' which represents Christ with extended arms receiving all who wish his help and consolation. This subject extends through the three large chancel windows. The side windows of the chancel, to the right and to the left, contain single figures, symbolic of the 'Old and New Testament,' and the two choir windows, on the right and left of the chancel, contain angelic figures in adoration, all after original designs by Lamb. The entire scheme has been carried out with a desire for unity in both subject and execution, and this, as we have seen, the history of Christ has been portrayed in the various windows, leading up by a gradual succession of pictures to the final beautiful idea of the chancel window, in which Christ receives all who wish to come to him. The color scheme throughout has been arranged to suit the various lightings of the windows and has been so designed as to recall the colors used from one window to another, thus producing a harmony, which would not have been possible had not these windows been executed at one and the same time. The advisability of a unity of thought and a unity of execution is certainly exemplified in this building. This series of windows marks a distinct advance in the development of American glass. The rich effects of color produced are unequaled and the harmony of the flesh tones with the surrounding glass is certainly up to the present time unexcelled. In executing these windows Messrs. Lamb, of New York, have spared no pains to make them an artistic success. The workmanship throughout is in the American school. The special method employed by the Messrs. Lamb in procuring the satisfactory and artistic relation between the flesh, which is the only portion of the windows painted—all the color effects being formed from the finest selected specimens of drapery glass of both American and European manufacture—and the general surrounding is shown by this work to be unequaled anywhere. In the general scheme of the building, where the famous paintings have been used as motifs, they have been most intelligently translated and adapted to the requirements of glass, and where original compositions have been made, the unity of thought in the general scheme has been most carefully considered. The entire creation and instalation of this glass has been carried out under the personal supervision of Mr. Frederick Stymetz Lamb, the artist in charge of glass designing for the Messrs. Lamb, of New York City, and the whole series of magnificent windows forms a great and artistic creation unsurpassed, if indeed equaled, as a progressive series of windows by those in any church building in the United States."

"The large church building, situated upon Trinity Green, Ambler, Pa., at the corner of Church Street and Trinity Avenue, faces the east, the stone vestibule with its large carved and flowered stone cross, a replica of the well-known one in the reredos of Old Trinity Church, New York, being overshadowed by the large stained glass window by Lamb, after Hoffman's great picture of 'Christ in the Temple,' this being surmounted by an elaborate tracery after the world-famous window in the great cathedral at Cologne, Germany.

"The auditorium, cruciform in design, cathedral in effect, and especially attractive on account of its remarkably fine acoustic properties, is 65 feet in width at the transept, while it stretches away 136 feet between the baptismal font at the east entrance to the nave and the super-altar at the west end of the sanctuary. The nave is flanked upon either side, of the north and south, by wide cloisters, Norman-Gothic in style, the rough tracery in the many stone arches being most picturesque in appearance and unusually strong in type. These cloisters look out upon the large flower bed in the midst of the grassy lawn, and extend also along the east side of the Sunday-school room to the north of the main buildings of the church, most graceful porte cocheres of carved stone jutting out from both the east and north ends of the cloisters, the beautiful square bell tower with octagonal sub-tower being built in the angle between the two main buildings, with the finely embellished stone cloisters flanking it upon either side. The central tower is 96 feet high, containing an open belfry 60 feet above the corner-stone, for the location of the chime of ten bells, which will at a later date give forth sweet music to the gathering congregation.

"Entering the stone vestibule, between the doors, to the right and left, leading to the nave, one notes the antique brass dedicatory tablets, in memoriam, bearing the following inscription:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
OUR DAUGHTER
ESTHER VICTORIA MATTISON
THIS BUILDING HAS BEEN ERECTED,
EQUIPPED AND
DEDICATED FEBRUARY 2, 1901

"Within the nave, at the entrance to the main aisle leading to the chancel, is the sienna marble baptismal font, with its Celtic ornamentation, the cushioned pews of quartered oak with their artistically designed ends, after the English-Gothic crocketed style, being divided in the center, with wide aisles of dull red octagon and dot encaustic tile, laid in cement with Wilton rugs of special design, having a quatrefoil center with the motto 'Trinity Memorial' woven in the body of the carpet, which is of two shades of color, harmoniously matching the color of the octagon and dot of the main aisle of the church.

"The choir is separated from the transept by three arches, each decorated from spring line to center with carved oaken tracery, above the central one of which the legend, 'Glory to God in the Highest,' is painted in red and blue lettering with gold and silver decoration, after the flamboyant style of the best period of the Renaissance. This text is supported upon either side by trumpeting angels in blue and gold, kneeling. The choir screen or rail beneath the angelic figures is of intricate Gothic design, piercing and separating the transept from the choir stalls, which are divided by an unusually broad aisle of white encaustic tile, returning upon either side in front of the quartered oak topped brass chancel rail, which stand upon the white marble kneeling bench for communicants.

Within the chancel rail stand the Italian marble altar and superaltar, the former bearing upon its beveled base the small incised inscription, 'Sacred to the

memory of Esther Victoria Mattison, Feb. 2, 1901.'

"The altar is raised upon two blanc vcine marble steps, which rests upon a gray ground tesselated marble floor, upon which a flood of subdued light is thrown from the apsidal skylight immediately above it, while surrounding the entire rear of the chancel the warm, rich colorings from the magnificent stained glass windows form a scenic effect difficult to adequately describe.

"The entire interiors of both church and Sunday-school rooms are finished throughout with quartered oak panels, mediæval-Gothic in design, of uniformly shaded coloring resembling the Madeleine of Paris, France, in general tonal effect, very successful in execution and modulating gently in color from the floor to the vaulted ceilings, 36 feet in height, paneled in white oak, heavily ribbed, decorated and arched, where cluster the electric lamps about each hammer beam, the dispersion of whose rays is so successfully accomplished that all shadows are avoided and this customary annoyance to worshipers thus removed.

"The robing room, rector's study, gymnasium, children's rooms, kitchen, etc., are all situated in the basement, which is almost wholly above ground on account of the floor of the church and Sunday-school room being placed so high, these, as well as the rooms above, being heated with the low-pressure system of steam heating. The cornices of both the large buildings, cloisters, etc., are all of decorated copper, this metal being used throughout on account of the permanent character, while the roof is of red interlocking tile of a picturesque design.

"A large and powerful three manual organ, divided upon either side of the chancel, electrically connected with keyboard to the right and run by water power, gives promise of a rich musical future; music particularly being one of the features for which it is hoped Trinity Memorial Church may, in time, become justly celebrated and the beautiful service of the Episcopal Church be thereby enriched, since good music, well rendered, unconsciously refines everyone who listens to it.

"'Church of the Beautiful Windows' is the sobriquet by which Trinity Memorial Church is perhaps best known to the laymen of the diocese, the transcendent beauty of the magnificent stained glass windows quite overshadowing all other architectural features, however important they may seem at the first glance. Competent critics have adjudged this to be the best collection of stained glass church windows in the United States, they being all executed by Lamb, of New York, the faces being the individual work of Mr. Frederick S. Lamb, well known as the foremost artist in this line in this country.

"The most important of the windows is the south transept, or rose window, after the great rose window in the cathedral at Amiens, France. The tracery surrounding the escalloped center is very beautiful, both in design and color, The large central panel representing 'the Nativity,' after the beautiful conception of Feurestein. It is not only on account of the extraordinary beauty of these windows alone, as artistic creations of the very highest order, that marked attention may be called to them, but, taking it altogether, they combine to form one of the most remarkable series of church windows ever executed in this country, since, instead of a heterogeneous mixture of windows differing totally in general design, scale and harmony of color, the windows of Trinity Memorial comprise a well-thought-out plan, each one supplementing the other, all the clerestory windows representing celestial scenes, while those placed in the body of the church itself represent the thoughts of some of our most celebrated painters, who have depicted scenes from the adult life of Christ, as those in the Sunday-school room represent scenes from Christ's child life, thus directly appealing through these pictures to the thoughts of the children receiving instruction within this room. This thoughtful care in selection has been closely followed throughout both rooms, thus completing a most admirable series of pictures, with charming color effects, the variation or modulation of which is obtained by over plating in the usual way in which stained glass windows of the highest class are produced.

"In the Sunday-school the main window to the north represents 'Christ Blessing Little Children,' after Hoffman. This beautiful picture has been arranged to suit the tracery of this opening, this being a replica in miniature of the east window in Cologne cathedral and forms a fitting end, both in composition and color to the building. This window as seen through the screen which separates the Sunday-school from the main church is a marvelous combination in line and color.

"On the west side of the Sunday-school the windows start with:

"First—'Flight into Egypt,' after Hoffman.

"Second—'The Madonna, St. John and the Christ Child,' after Bougereau.

"Third—'Christ in the Carpenter Shop,' after Hoffman.

"On the east side of the Sunday-school or on either side of the doorway are the 'Mother Teaching the Christ Child,' after Merson, and finally 'Mary and Joseph Finding the Christ Child in the Temple,' an original conception by Lamb. These windows have been so selected as to form a beautiful balance of color, with a fitting center in that of Bougereau's great representation of 'The Madonna, St. John and the Christ Child,' a truly magnificent creation, both in original design and execution in glass.

"The rich color in the 'Flight into Egypt' is balanced by the treatment of 'Christ in the Carpenter Shop,' and these are fittingly supported on the other side by the 'Mother Teaching the Child' and the 'Finding of Christ in the Temple.'

"The clerestory windows in the Sunday-school represent the 'Angelic Host with Musical Instruments.' The group directly above the Madonna and Child on the west side and the group directly above the doorway on the east side represent three angel figures, the center standing, the two side figures kneeling in adoration.

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Through the will of Mrs. Sarah J. Robeson, recently probated, a considerable portion of an estate exceeding one hundred thousand dollars is devised to charities. The Endowment Fund of St. David's, Manayunk, receives $2,000; the same church, for a bell (when chimes shall be installed), $1,000; the Home for Incurables for a free bed, $5,000; and St. Timothy's Hospital, Roxborough, for a similar purpose, $15,000.

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Mr. Edwin A. Landell, president of the Kensington National Bank and one of the original members of The Union League, died at his apartments in the Hotel Majestic, on the night of October 11th, in the eighty-fourth year of his age. The deceased was one of the oldest vestrymen of St. Matthew's Church, Eighteenth Street and Girard Avenue, and was prominent in the G. A. R.

The Church Training and Deaconess House at Philadelphia reopened for students on Wednesday, October 6th, with a service in the chapel, attended by students and members of the faculty, the board of managers, and others interested. Present and officiating were the Rev. H. M. Medary, a member of the faculty, and the Rev. Dr. Perry, warden and chaplain. Bishop Rhinelander made an earnest practical address to the students and workers on "The Testimony of Christ." The new resident students of the junior class number fifteen. A number of day students (Sunday-school teachers and other Church workers) attend the instructions, which are free to all who desire to receive them.

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In THE CHURCH NEWS for May last we printed on behalf of the Foreign Committee of the diocesan W. A. an appeal for a proposed memorial to the late Bishop Stevens to be placed in St. John's College, Shanghai. The suggestion was made that the fund could be raised if those who had been confirmed by the late bishop would contribute at least one dollar each. From the treasurer of this committee comes the gratifying news that the fund has been completed. We take great pleasure in making this announcement. Further (for the encouragement of our advertisers) we quote from her letter, "That notice inserted in THE CHURCH NEWS brought the larger part of the desired amount."

## IN MEMORIAM

### Richard William Gilpin

The parish of the Ascension sustained a great loss in the death, in June, of Richard William Gilpin, a member of the church since 1890 and a vestryman since 1902.

A man of singularly sweet and patient disposition in spite of great physical disability, he endeared himself to all who knew him. Successful and constantly occupied in his profession as an electrical engineer, he yet was interested in, and found time to devote himself to, political, social and religious matters. He was not only a vestryman and chairman of the Committee on Buildings of this parish, but was also a member for many years of our Brotherhood of St. Andrew, particularly enjoying the spring meetings which usually take place in some suburban parish. He took much interest also in the meetings of our Men's Club.

All who knew him in the parish will greatly miss him. Our deepest sympathy is extended to his afflicted family thus called upon to lose another member so soon after the death of his brother our former curate, the Rev. William Bernard Gilpin.

We pray that they both may rest in peace and that light perpetual may shine upon them.

G. W. H.

## WITH THE CONVOCATIONS

The Convocation of Chester met on Tuesday, October 26th, at St. James', Downingtown, the Rev. Henry R. Gummey, D.D., rector. The secretary, Mr. Whittington, was absent on account of the recent death of his father, and Dean Taitt stated that it was the first time in years that he had been absent from a meeting. A resolution of sympathy was passed. Reports from the missionaries were heard, those from St. Mary's, Warwick, and from All Saints', Darby, being especially full. At the former place the work of transforming the old hotel property purchased last year into a rectory and parish house has been completed, and a very comfortable house, and two large rooms for parish purposes, adjoining, but not communicating with the dwelling portion of the building, are the result. At Darby the extraordinary rains of last summer upset the calculations of the people in connection with their annual lawn fête, so that much less money was realized than had been expected, with the result that some of the funds of the Sunday-school had to be drawn upon for other purposes. The missionary therefore appeals to persons outside of the mission to furnish him with funds wherewith to provide the children with the customary and expected Christmas remembrances. He also asked for music for the choir, and Rev. Dr. H. A. F. Hoyt immediately promised to send him all he could use. The missionary also stated that there was great need of an upright piano for Sunday-school and choir rehearsal use, and hoped someone would give them a second-hand instrument of that description. Additional land for the rectory has not yet been purchased, there being various complications in that connection, but the committee was authorized to proceed with the erection of a rectory if the land can be bought. The people of the mission have promised to raise $1,000 for a rectory.

The Convocation of Norristown met on Wednesday, October 27th, at All Hallows', Wyncote, the Rev. B. S. Sanderson, rector. The Convocation accepted with much regret two resignations, those of its treasurer and its secretary. Mr. J. D. Newbold, of St. John's, Norristown, has been treasurer of the Convocation for seventeen years, and had been re-elected at the spring meeting, but he stated that upon the advice of his physician, rather than of his own volition, he was compelled to relinquish his duties, and suggested the election of Mr. F. M. Cresson, of Oaks, as his successor. By a rising vote the Convocation accepted his resignation with great regret, and with an appreciation of his arduous and faithful labors for so many years, and requested that the resolution be reported in THE CHURCH NEWS. Mr. Cresson was elected treasurer. Accounting wardens will please take notice of the change. The Rev. George Barnes, having resigned from his rectorship at Oaks and taken up work in the Convocation of Chester, was compelled to resign as secretary, an office which he has filled most acceptably for seven years, and in accepting his resignation by a rising vote the members expressed their best wishes for his success in his new field of work. Among the reports from the missionaries there was the interesting announcement from Hatboro that the reports that have been made from time to time heretofore of payments having been made on the mortgage on the rectory would be heard no more, for the mortgage had been entirely paid off! Dean Burke reported that very recently $17,000 in memorials had been promised for the Valley Forge Chapel, and that the endowment fund now reached $15,000 and was being constantly added to, as everyone giving a memorial of any kind must also give an equal amount to the endowment fund. He said that the income from the endowment fund would soon enable the parish to dispense with any assistance from the Convocation. In response to an invitation from the Convocation of Germantown a committee was appointed to confer with a similar committee from that Convocation in regard to a possible change of boundaries between the two convocations. Invitations for the next

three meetings of the Convocation were presented from St. Peter's, Phœnixville, Trinity Memorial, Ambler, and Messiah, Gwynedd, and were accepted. A resolution of sympathy for the Rev. John F. Schunk, who is at a hospital recovering from an operation, was also presented and passed, as was also a similar resolution in regard to Bishop Garland.

An important announcement was made by the Rev. H. M. G. Huff in connection with St. James', Perkiomen (Evansburg). He stated that the Bishop had appointed the Rev. Norman Stockett as missionary in the Perkiomen Valley, with headquarters at St. James', Evansburg, he to have charge of the work in the large region lying to the north of Evansburg, and for some distance east, south and west of that village. Mr. Stockett will take charge on November 21st. On November 14th, Mr. Huff's last Sunday in the parish, there will be a service conducted in accordance with the Prayer Book of 1662, and special point will be made of the possession by St. James of Prayer Books given by English sovereigns whose gifts to the Society for the Propagation of the Gospel had so much to do with making possible the great work of that society in this country.

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## DARBY . . . THE OPPORTUNITY AND THE PROBLEM

**(Three years later)**

In December, 1912, an article appeared in THE CHURCH NEWS under the main part of the above heading. The substance of the article was contained in the following words:

> "Darby stands for a great opportunity and presents a problem for the diocese to solve. This is an opportunity where things should be done in a large way, and done at once, if the full measure of the opportunity is to be realized. The problem before the diocese today is, to have adequate machinery for immediate use. The mission should have a complete equipment, church, parish house and rectory."

On September 29th, All Saints' Mission, Darby, celebrated the third anniversary of the laying of the corner-stone of its parish house, and on October 31st—the eve of All Saints'—it will commemorate the fourth anniversary of its organization as a mission.

The history of the mission in the past three years has fully proved that Darby presents a great opportunity and a real, living problem to the Diocese of Pennsylvania.

At the last Diocesan Convention the mission could report 240 communicants and 311 in its Sunday-school—the third largest school in the diocese outside of Philadelphia. The total of financial receipts from the mission itself for the past three years has amounted to $7,000.

But an opportunity will not last indefinitely, and once lost, it is an almost hopeless task to try to regain it. Present conditions seem to indicate the crisis or turning point of our opportunity in Darby.

The religious unrest, or awakening, of the past year is to have its culmination in Darby and vicinity in a series of evangelistic services in February, 1916. This will be followed undoubtedly by a readjustment of the religious forces of the community. While our mission is not taking an active part in this local movement, our work will necessarily be affected by it, and if we had the proper machinery, there would be no question as to the results. But All Saints' is by far the youngest religious organization in the community, and in most particulars the poorest fitted to meet such an emergency. It is true that bricks *can be made* without straw, but it is rather a risky business venture. The unexpected, and the apparently illogical, does happen sometimes, BUT—

After four years of opportunity, All Saints', Darby, has a comparatively small parish house, with a $5,000 mortgage resting upon it. More ground is needed for the completion of the mission plant. The Convocation of Chester has authorized an expenditure of $3,000 for this purpose, of which amount only $1,000 is provided for. A rectory should be built at once—a fund of $2,000 is in hand for this purpose, and at least $3,000 more is required. This is an immediate and pressing need.

The mission needs a real church building, something which will compare favorably with the places of worship in the vicinity, something that will appeal to the rightful and proper pride of religious people, something that will show the community what our Church stands for. It cannot be too strongly emphasized at this time that we need the *entire* parish house for our Sunday-school and for secular use. The mission is hampered badly in its work by being compelled to reserve the best part of the parish house for a chapel. Three years ago we had the vision of an early completed plant—but the heart grows sick on visions alone.

Is there not some one in this great Diocese of Pennsylvania who would esteem it a God-given privilege to make All Saints', Darby, a living memorial of some dear saint who is resting today in God's Paradise? The people are poor. They need the liberal, loving help of the Church at large. Not in China, not in Japan, not in the far isles of the sea—but at the rich man's gate lies Lazarus, suffering, dying for the Bread of Life.

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## THE CITY MISSION

The forty-fifth annual report of the City Mission has just been issued by the Rev. H. Cresson McHenry, acting superintendent.

The report, covering the many activities of the Mission, should be carefully read by all Church people and social workers.

During a year of financial depression $31,634.25 was raised—a noteworthy accomplishment—and the present year begins with a small balance.

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| Institutions visited | 1,151 |
| Religious services in institutions | 2,891 |
| Missionary visits to individuals in institutions | 39,037 |
| Celebrations of the Holy Communion | 507 |
| Baptisms | 284 |
| Burials | 488 |
| Persons Confirmed | 46 |
| Marriages | 16 |

Copies of the Report may be obtained at the offices, Old St. Paul's Church, 225 South Third Street.

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At the Consecration as Bishop Suffragan of the diocese of Newark of the Rev. Wilson R. Stearly, in St. Luke's Church, Montclair, N. J., Wednesday, October 21st, the Bishop of Pennsylvania was one of the Consecrators and Bishop Garland acted as one of the Presenting Bishops. Mr. Stearly is most pleasantly remembered in this diocese for his vigorous ministry in the Church of the Holy Apostles in succession to the present Bishop of Wyoming.

## THE SOCIAL SERVICE COMMISSION OF THE DIOCESE OF PENNSYLVANIA

With this issue the Social Service Commission inaugurates a new sphere of activity—namely, that of bringing before the diocese month by month a record of the work of the Commission. In this page it is hoped, besides narrating the doings of our own body, to print at times accounts of the various agencies in the diocese that are doing social service work; and to make clear, by recounting whatever examples we may happen to come upon, the fact that there is a great deal of social service that is being done by the various parishes as part of their work for God that is not so labeled.

And yet we maintain that there is a place today for the term "Social Service" and a meaning attached to it that connotes a new sphere of diocesan and parochial activity. A ready definition of the term may be given as "work for social betterment"—betterment of society to be obtained by means that perhaps have not up to this time been used, and a vision of a society where God's will is done on *earth* as it is in Heaven.

Largely in the past, and rightly so so far as it went, parochial activity has been concerned with repairing the damage wrought on individuals by the many forces of evil rife in a community. Souls have been snatched from the burning—but the fire has been allowed to burn on and scorch other unwary souls. Those in a community whom the parish could reach have been saved and their sins done away; but what of those whom we have not reached, and the forces that are constantly at work plying ther nefarious trade? To deal with the latter is the work of the social service movement. To trace out, and then to *stamp* out, so that they can do no more harm, the sources of infection—this is the discovery of our times and one to which we must now turn our attention.

There is an old adage that if each man cleans his own doorstep then the whole town will be clean. Is it too much to say that if each parish cleaned up all the sources of vice within its district that we would be a long way advanced on the road to the realization of the Kingdom of God?

The Diocesan Commission asks, then, help and co-operation from the parishes. It stands ready at all times to act, as it were, as a council of advice, if advice be asked of it; and it desires to become a general clearing house of information for the diocese in matters of social import.

(Signed) E. S. L.

### Report

During the past year the Social Service Commission of the Diocese of Pennsylvania has been doing constructive work along several lines.

Two of these fields of work were concerned with legislation. Owing to the fact that during last winter there was much unemployment in the city of Philadelphia and elsewhere in the state, a sub-committee was appointed to advocate the adoption of two bills dealing with this subject. One of the measures provided that all private employment agencies should be put under the supervision of the Commissioner of Labor and Industry, a much-needed regulation being thereby established and possibilities of fraudulent treatment of the unemployed avoided.

The other bill establishes under the Department of Labor and Industry a bureau of employment which will undertake the solving of the question of unemployment—the first practical step looking to the establishment of state employment agencies throughout the commonwealth. The bill further provides for the careful investigation of the whole question, and is expected to result in further administrative or legislative action.

This bureau has now been established and is met with the unique situation of there being, at the present time, more positions open than there are men to fill them.

The other work of legislative character was concerned with the Housing Commission in Philadelphia.

In 1913 the Philadelphia Housing Commission, a voluntary organization, succeeded in securing the passage of a Housing Act which was prepared by experts and able lawyers and represented a great advance in this subject. Appropriations to carry this measure into effect were, however, held up by the Councils of the city for various and discreditable reasons; and the law itself, therefore, was never given a trial.

In the spring of 1915 those interested in securing its repeal had another and iniquitous measure prepared, which, when introduced into the legislature, became known as the Gransback bill. This bill possessed so many vital defects that instant opposition was aroused among all parties interested in the furtherance of better housing conditions. A sub-committee was appointed to work in agreement with the Housing Commission and fifty other organizations in protesting.

This committee addressed a letter to all the Senators and Representatives of the State Legislature pointing out the defects of the proposed bill and disapproving of the repeal of the act of 1913. Believing further that the voice of the clergy should also be raised, it addressed a letter to each rector in the diocese asking him to write to the governor on the subject. Finally a careful letter was sent by the Commission to the governor requesting him to veto the measure.

As is now well known, the governor did veto the bill, but requested that a compromise measure be drafted. After many vicissitudes this was done and the compromise became a statute. Further developments are still to be awaited.

The Social Service Commission, however, in the name of common decency, protests against this whole spectacle of political intrigue. In fact, many years may elapse now before the city again obtains a statute which, if put into effect, would go far to remove conditions that are an offence to the community.

One of the most important activities of the Commission was the working out of a plan by which mutual co-operation may be obtained between the rectors of the various parishes of the city and the Society for Organizing Charity. Ten meetings, with an attendance of from ten to sixty, were held in different churches. These meetings were of the nature of conference between the rectors, interested persons and the directors and district superintendents of the S. C. C. Misunderstandings as to the functions of the S. C. C. were removed and clearer convictions as to how the Church in her various parishes can best influence, supplement and support the work were brought out.

Furthermore, a comprehensive list, which will be published in map form, of the districts of the S. O. C. and of the Episcopal churches located in the same was compiled. This list and map will be extremely valuable and should be in the hands of every rector for ready reference.

In response to a request from the Con-

vocation of South Philadelphia the Commission has also begun the preparation of a map showing the social conditions of certain sections of the city. In time it is hoped that a complete survey of the conditions pertaining in North and South Philadelphia will be obtained.

The question of marriage and divorce has been the subject of investigation, and the Commission will take an active part in the campaign for the obtainment of an amendment to the National Constitution covering this subject when the matter is brought up at the next Congress.

A sub-committee has also been appointed to take up the question of social service work among the colored people, and it is believed that much will come from this work. A scheme is now under contemplation by which it is hoped that co-operation in social service work by all the colored parishes in the city may be furthered.

At the instigation of the Playgrounds Committee the Commission took part in the attempt made to open the cemeteries of churches in the congested districts as recreation centers. This worthy effort has already met with success.

In the matter of local option, the Bishop designated five members of the Commission to represent the Church in the committee promoting the Williams bill providing for local option. It was the only Church in the city so officially represented.

A list of books dealing with social problems was prepared by a sub-committee of the Commission for inclusion in the diocesan library in the Church House.

Although the past year's activities have exceeded those of all previous ones added together, they have simply prepared the way for larger work in the future. The Commission is now a part of the official life of the Church, and as such deserves the consideration due to other authorized departments of Church work. Accordingly, it is to be hoped that adequate provisions will be made for its expenses.

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Pending the selection of a vicar, the Rev. W. Arthur Warner is acting as locum tenens in charge of the Sunday services at the Epiphany Chapel.

The Rev. Augustus Schick has become the curate at the Church of the Good Shepherd, Rosemont.

## PROVINCIAL SOCIAL SERVICE MEETING

What is the inter-relation that should exist between the Joint Commission on Social Service appointed by General Convention, the Provincial Social Service Commission, and the various Diocesan Social Service Commissions within the Province? This very important topic was one of the several discussed at the recent meeting of the Provincial Social Service Commission at St. Martha's House on September 28th. A tentative solution, likened to axle, hub, and spokes of a wheel, was proposed, and which seems to have much to commend it. In this simile the Joint Commission corresponds with the axle upon which a wheel rests and runs. The axle is essential—it provides steadiness and direction. Without it the wheel would be of no value outside of itself. The Joint Commission, then, should possess a primary administrative and advisory function.

The next important part to the wheel is the hub. Here all the spokes join and from it they radiate carrying the power of motion to the rim. So in like manner the Provincial Commission is to be the hub from which all the Diocesan Commissions, as spokes, radiate. It will act as a distributing center for the Joint Commission, as for instance it is now doing, sending to the dioceses data prepared by the former body. It may also act as a collective agency, securing from each of the Commissions reports of their work, incorporating these in its own report to the Provincial Synod, and finally forwarding them to the Joint Board. It may also act as an advisory board. It can suggest lines of action, secure co-operation between the diocesan commissions themselves (something yet to be worked out), and provide for the solution of common problems.

Thus it can be seen that there is a real place for the Provincial Commission between the Joint and Diocesan Commissions, and from all signs that of the Province of Washington will soon find its right groove.

The Rev. Romilly F. Humphries, (rector of Grace and St. Peter's Church, Baltimore) gave an excellent presentation of the social service method, showing the great emphasis that it lays on prevention. Other business at the morning session was the arrangement of a program for the Social Service division at the approaching meeting of the Provincial Synod in November at Richmond, Va., and the arrangement for the distribution of a questionaire to the diocesan commissions and through them to the parishes at the request of the Joint Commission.

In the afternoon two very interesting papers were read and which called forth discussion. The first by Mr. H. H. Bonnell, also a member of our Diocesan Commission, on "Work done by and for Negroes in the Province of Washington." The second by the Rev. Mr. Thomas of Washington on "Immigration."

Turning to the social side of the meeting we have to report that it was a great success. Deaconess Colesberry and her assistants graciously entertained the local Commission for luncheon along with the representatives of the province in the new St. Martha's House, thus giving an opportunity for viewing the new and splendid building. Those who are interested in settlement work should visit this House and see the latest equipment that has been provided for carrying on this most necessary work for community betterment.

In the evening the Pennsylvania Commission acted as hosts at a dinner at the City Club, after which all paid a visit to the Galilee and Inasmuch Missions.

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## THE GEORGE C. THOMAS MEMORIAL CHAPEL

Marked progress is being made in the raising of the fund for the George C. Thomas Memorial Chapel of the Mediator, Fifty-first and Spruce Streets, West Philadelphia. There is in hand, or pledged, approximately $80,000. It is hoped that the fund will reach $115,000 by the spring. Mr. Henry Vaughan, of Boston, has been chosen as architect, with Mr. Walter Thomas, of Philadelphia (a nephew of Mr. George C. Thomas), associated with him. There is none of Mr. Vaughan's churches in Philadelphia. This one promises to be a distinct architectural addition to the churches of the diocese.

In the site chosen for the chapel there is an opportunity for church extension and the upbuilding of diocesan strength unequaled in the Diocese of Pennsylvania.

Mr. George Wharton Pepper is treasurer of the fund and contributions may be sent to him.

## THE APPORTIONMENT

The total amount contributed by the Diocese of Pennsylvania for general missions during the year ending August 31, 1915, including the gifts to the Emergency Fund, was $181,054.99. The apportionment was $144,503.

The following eighty-seven parishes and missions met their apportionment in full; this is a gain of twelve over the preceding year.

Advent, Hatboro.
All Saints', Fallsington.
All Saints', Moyamensing, Philadelphia.
All Saints', Norristown.
All Saints', Wynnewood.
Atonement Memorial, Philadelphia.
Atonement, Morton.
Calvary, Germantown, Philadelphia.
Calvary, Conshohocken.
Calvary, Rockdale.
Christ Church, Philadelphia.
Christ Church, Eddington.
Christ Church, Media.
Christ Church, Pottstown.
Christ Church, Ridley Park.
Emmanuel, Quakertown.
Epiphany, Germantown, Philadelphia.
Epiphany Mission, Royersford.
Gloria Dei, Southwark, Philadelphia.
Good Samaritan, Paoli.
Good Shepherd, Rosemont.
Grace, Mt. Airy, Philadelphia.
Holy Apostles', Philadelphia.
Holy Comforter Memorial, Philadelphia.
Holy Communion Memorial, Philadelphia.
Holy Nativity, Rockledge.
Holy Trinity, Philadelphia.
Holy Trinity, Lansdale.
House of Prayer, Philadelphia.
L'Emmanuello, Philadelphia.
Mediator Chapel, Philadelphia.
Messiah, Port Richmond, Philadelphia.
Messiah, Gwynedd.
Our Saviour, Jenkintown.
Prince of Peace, Philadelphia.
Redeemer, Bryn Mawr.
St. Alban's, Olney, Philadelphia.
St. Ambrose, Philadelphia.
St. Anna's, Willow Grove.
St. Asaph's, Bala.
St. Augustine's, Philadelphia.
St. Barnabas', Kensington, Philadelphia.
St. Barnabas', West Philadelphia.
St. Barnabas', Germantown, Philadelphia.
St. Bartholomew's, Wissinoming, Philadelphia.
St. David's, Manayunk. Philadelphia.
St. George's Chapel, Venango, Philadelphia.
St. George's, Richmond, Philadelphia.
St. James', Philadelphia.
St. James', Downingtown.
St. James', Langhorne.
St. James', Perkiomen.
St. James', Prospect Park.
St. John the Evangelist, Philadelphia.
St. John's, Lower Merion.
St. John's, New London.
St. John's, Pequea.
St. Luke's, Kensington, Philadelphia.
St. Luke's, Germantown, Philadelphia.
St. Luke's, Chester.
St. Mark's, Philadelphia.
St. Mark's, Honey Brook.
St. Martin's, Radnor.
St. Martin's-in-the-Fields, Philadelphia.
St. Mary's, Ardmore.
St. Mary's, Warwick.
St. Mary's Memorial, Wayne.
St. Matthew's, Francisville, Philadelphia.
St. Michael's, Germantown, Philadelphia.
St. Paul's, Chestnut Hill, Philadelphia.
St. Paul's, Memorial, Overbrook.
St. Paul's, Aramingo, Philadelphia.
St. Paul's, Fifteenth and Porter Streets, Philadelphia.
St. Paul's, Cheltenham.
St. Paul's, Chester.
St. Paul's, Upper Providence.
St. Paul's, West Whiteland.
St. Peter's, Philadelphia.
St. Peter's, Germantown, Philadelphia.
St. Peter's, Phœnixville.
St. Saviour, Philadelphia.
St. Simon the Cyrenian.
St. Stephen's, Clifton Heights.
St. Thomas', White Marsh.
St. Timothy Chapel, Reed Street, Philadelphia.
St. Timothy's, Roxborough, Philadelphia.
Trinity Mission, Swarthmore.

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The Diocesan Board of Religious Education have mapped out a vigorous programme for the winter along the line of teacher training. Centers have been established at four convenient points and on each Monday, Wednesday or Friday evening courses will be given at one or another of these places. The fruits of the efforts for the past winter were witnessed at the closing service of the Forty-first Annual Institute of the Sunday-school Association of Pennsylvania, the evening of St. Luke's Day, in the Church of the Holy Apostles, when about ninety teachers received certificates and eight diplomas for finished work.

## MINUTE

At a special meeting of the vestry of the Church of the Holy Trinity, West Chester, held on Sunday, the 24th of October, 1915, it was

"*Resolved*, That the vestry of the Church of the Holy Trinity, West Chester, would record their deep sense of sorrow in the death of William S. Windle, Esq., on Friday, the 22d of October, 1915. In length of service one of the oldest of our vestry. In its counsels ever courteous, helpful, fair-minded, and seeking to learn the views of others. In our separation, we shall feel a distinct loss, and would express our sympathy to his family."

LAWRENCE J. MORRIS, Secretary.

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## BROTHERHOOD OF ST. ANDREW NOTES

A most successful supper meeting was held for the Chapter Officers of the Local Assembly on Wednesday, September 29th. Seventy-four officers were present and a helpful conference was conducted by J. Lee Patton, Esq.

The national offices of the Brotherhood will probably be moved to this city by the time THE CHURCH NEWS comes from the press. They are to be located in the Church House in the large room of the Women's Auxiliary which is to be partitioned for this purpose.

Chapters of the Brotherhood are being either created or reorganized at Christ Church, Germantown; Church of the Redeemer at Bryn Mawr; Trinity Church, Buckingham, and Christ Church, Bridgeport.

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## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The president of the Brotherhood announces that beginning November 1st, the National Headquarters of the Brotherhood will be at the Church House, Twelfth and Walnut Streets, Philadelphia, Pa. The address of Dr. Hubert Carleton, General Secretary, and Mr. George H. Randall, Associate Secretary, will be as given above. Also *St. Andrew's Cross.*

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## STOLES NEEDED

A hard-working young minister of this diocese is without stoles and without means to purchase any. If a rector has one which he can spare and give, or if some altar society can make and donate one, correspondence may be had with the Rev. J. DeWolf Perry.

### THE EXECUTIVE BOARD OF THE SUNDAY-SCHOOL ASSOCIATION OF THE DIOCESE

At the Annual Institute of the Sunday-school Association of the Diocese held in the parish house of the Church of the Holy Apostles, Monday, October 18th, the following were elected members of the Executive Board:

The Rev. A. J. Arkin, the Rev. W. Herbert Burk, the Rev. Llewellyn N. Caley, the Rev. Herman L. Duhring, D. D., the Rev. Joseph H. Earp, the Rev. James R. Halsey, the Rev. Philips E. Osgood, the Rev. George L. Richardson, the Rev. Francis M. Taitt, the Rev. Louis C. Washburn, D.D., the Rev. Harrison B. Wright, Mr. Charles E. Beury, Mr. Edward H. Bonsall, Mr. Franklin S. Edmonds, Mr. George W. Jacobs, Mr. Clarence K. Klink, Mr. J. Lee Patton, Mr. George Sayen, Mr. Howard R. Sheppard, Mr. George M. Streaker, Mr. Alexander Williamson. The Right Rev. Philip M. Rhinelander, D.D., and the Right Rev. Thomas J. Garland, D.D., are ex-officio members of the Board.

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### THE UNITED OFFERING

We have entered the last year of the present Triennium. The General Convention will meet in St. Louis in October, 1916, when once again, at the triennial service of the Woman's Auxiliary, our United Offering will be presented. The offering of 1913 amounted to $306,000, of which Pennsylvania's share was $39,000. Just now we are rejoicing that "the emergency has been met," and that "the Church will carry on the work committed to her." The years 1913–16 may well be called the Emergency Triennium. What an opportunity for the women of the Church! If we could double our triennial offering in 1916, it would mean very much to our missionary treasury.

The Church Missionary Calendar for 1916 is ready. (Price 25 cents and 5 cents for postage. Address orders to Mrs. F. W. English, Church House, Twelfth and Walnut Streets.) Please read page eighteen, devoted to the United Offering, with messages from five officers of the Board of Missions. From their most convincing testimony, the following extracts are taken:

"Without the United Offering, the Board of Missions would be compelled many times every year to say 'No' to requests for help in maintaining and extending work vitally important to the success of the Church's mission. Its value as a financial resource is immense.

"The United Offering is in hand and lasts for three years. Appointments are made under it, and there is no anxiety or need of appeal for funds. . . . The same is true of those sent forth, for they at least know that they are causing no anxiety.

"When the Board begins its fiscal year, facing responsibilities which reach the sum of $1,500,000, pledged to the missionary bishops in the name of the Church, it has in hand only one asset of which it is absolutely certain—the annual portion of the United Offering of the Woman's Auxiliary."

Surely words like these give an importance to our United Offering fund which possibly we have not fully realized. For more than twenty-five years it has been an asset highly valued by the Board, and for many years the women of the Church have had a vision of the day when their offering would be large enough to support all the women workers. We must, however, face the fact that at the present time only 182 of our 300 workers are thus supported, and that there are "49 women in the foreign and 68 in the domestic field who are working under the Board, but whose salaries, totaling $69,965, cannot be provided from the United Offering." (See calendar.) With "a long pull, a striong pull, and a pull all together," it would be comparatively easy to fulfil the aim of the United Offering, which is to at least relieve the Board of Missions of the care of all the women workers. It is only necessary that *every* woman realize her privilege and her responsibility. The spirit of giving is in the air. Let us catch it!

The appeal of the United Offering *as a Thank Offering* has certainly never been stronger than it is today. As we "remember the desolated homes" across the water; "the long suspense of waiting; the sorrows of the exiled and the poor; . . . the long agony of trench and battle-field and hospital; the woe brought home to the hearts of mothers, and the orphaned children's need," can *any* sacrifice be too great for the women of America who thus far have been spared? With homes unbroken, and with the most wonderful opportunities to minister to those who suffer, shall we not render unto the Lord, in fullest measure, a "sacrifice of thanksgiving" for all His benefits toward us, giving gladly unto Him of that which is His very own? So shall our thankfulness find expression and our brightest vision become a glorious reality at St. Louis in 1916.

MARY C. S. NORTH,
Diocesan Treasurer.

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### GIRLS' FRIENDLY SOCIETY

The most active work of the Society during the summer months is at the Holiday House, 644 Hughes Street, Cape May, N. J. It opened June 17th and closed September 11th, and during that time entertained 376 guests within its hospitable walls, quite a number of whom came from other dioceses. During the first two weeks the married members and their children are received, and even the babies seem to enjoy the delights of the House and of Cape May.

The House is now in excellent order, and with the help of a legacy of $2,000 left by a much-interested friend, and the proceeds of a most successful fair held at the House in July, $2,500 of the $6,000 mortgage upon the property has just been most thankfully paid off.

Only those who have stayed at the House can appreciate what it means to the tired girl who comes from the city for a week or two; the wide porches on every floor, the clean, airy bedrooms, the real Friendly home life. Daily morning and evening prayer is said in the little chapel, and the celebration of the Holy Communion every Tuesday morning is deemed a great privilege. Next summer will be the twenty-fifth in Cape May, and it is hoped to make it a very special one.

All the branches in the diocese have now resumed their regular meetings and active work.

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### THE WORLD IN BALA

A Missionary Exhibit and Sale, under the auspices of the Junior Auxiliary of St. Asaph's, Bala, Pa., will be held in the parish house on Friday and Saturday, November 19th and 20th, from 3 to 10 P. M.

This exhibit will include a Loan Exhibition from the different countries, and articles for sale from various missions of the Church. Packages have arrived from the Philippines, blankets, table-covers, lace, scarfs, pictures, Gee-strings; from Japan, dolls, bags, kimonos, place cards, Christmas cards and calendars; from

(*Continued on page 86*)

# THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September


**Object:**

1. **To promote Unity of Diocesan Life**

(*a*) By disseminating news of the Diocese, its institutions, parishes and missions.

(*b*) By printing letters and pastorals by the Bishops from time to time.

2. **To promote the Missionary and Benevolent Work of the Diocese**

(*a*) By publishing reports and appeals.
(*b*) By recording current news and events.


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1016 Arch Street, Philadelphia


## Episcopal Appointments for November and December

**Wednesday, November 3**
Evg. PHILADELPHIA—*St. George's Church, Venango,* Bishop Van Buren

**Friday, November 5**
Evg. PHILADELPHIA—*Christ Church, Franklinville,* Bishop Van Buren

**Sunday, November 7—Twenty-third Sunday after Trinity**
PHILADELPHIA—*Grace Church, Mt. Airy*. . . . The Bishop
VISITATION.
A. M. PHILADELPHIA—*Trinity Church, Oxford,* Bishop Van Buren
P. M. PHILADELPHIA—*Trinity Church, Crescentville,* Bishop Van Buren
Evg. NORRISTOWN—*All Saints' Church* . . . Bishop Van Buren

**Wednesday, November 10**
Evg. PHILADELPHIA—*St. Barnabas' Church, Germantown,* Bishop Van Buren

**Friday, November 12**
Evg. POTTSTOWN—*Christ Church* . . . . . Bishop Van Buren

**Sunday, November 14—Twenty-fourth Sunday after Trinity**
A. M. VALLEY FORGE—*Washington Memorial Chapel,* The Bishop
P. M. GULPH MILLS—*Trinity Church* . . . . . The Bishop
Evg. BRIDGEPORT—*Christ Church* . . . . . The Bishop

**Tuesday and Wednesday, November 16-17**
PROVINCIAL SYNOD AT RICHMOND, VA.

**Sunday, November 21—Sunday next before Advent**
A. M. PHILADELPHIA—*St. Stephen's Church, Wissahickon,* The Bishop
P. M. GYWNEDD—*Church of the Messiah* . . . . . The Bishop

**Sunday, November 28—First Sunday in Advent**
PREACHING MISSION . . . . . The Bishop

**Sunday, December 5—Second Sunday in Advent**
PREACHING MISSION . . . . . The Bishop
A. M. OGONTZ—*St. Paul's Church* . . . . . Bishop Van Buren
P. M. PHILADELPHIA—*St. Paul's Church, Chestnut Hill,* Bishop Van Buren
Evg. PHILADELPHIA—*St. Stephen's Church, Bridesburg* Bishop Van Buren

**Wednesday, December 8**
Evg. PHILADELPHIA—*St. John the Baptist Church, Germantown* . . . . . Bishop Van Buren

**Friday, December 10**

Evg. PHILADELPHIA—*St. Bartholomew's Church, Wissinoming*
Bishop Van Buren

**Sunday, December 12—Third Sunday in Advent**

A. M. PHILADELPHIA—*St. Timothy's Church, Roxborough,*
The Bishop

P. M. PHILADELPHIA—*Church of the Epiphany, Germantown,*
The Bishop

Evg. PHILADELPHIA—*St. Peter's Church, Germantown,*
The Bishop

A. M. PHILADELPHIA—*St. Michael's Church, Germantown,*
Bishop Van Buren

Evg. PHILADELPHIA—*Calvary Church, Germantown,*
Bishop Van Buren

**Friday, December 17**

Evg. NORRISTOWN—*St. John's Church*.....The Bishop

**Sunday, December 19—Fourth Sunday in Advent**

A. M. Ordination.....The Bishop

# The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

**November 2. Tuesday**

**The Normal Mission Study Class** will hold their organization meeting at the Church House at 2.30 P. M. Subject: "The Church's Mission to the Nation." Leader, Mrs. H. A. Pilsbry.

**November 3. Wednesday**

**Pennsylvania Branch of the Woman's Auxiliary.** A devotional service to be conducted by the Rev. Dr. Fosbroke, of the Cambridge Theological School, will be held in St. Mark's Church, Locust Street above Sixteenth, beginning with a celebration of the Holy Communion at 10 A. M. In the afternoon there will be a conference at the Church House, Walnut and Twelfth Streets, from 2.30 to 4.20 o'clock. All are cordially invited.

**November 8. Monday**

**The Domestic Committee of the Woman's Auxiliary** meets at the Church House at 10 A. M. Speaker: The Rt. Rev. George A. Bucher, D.D., and the Rev. W. B. Allen.

**The Executive Committee of the Divinity School** will meet at the Church House at 4.30 P. M.

**November 9. Tuesday**

Annual meeting of the **Altar Guild** of the City Mission in Old St. Paul's Church. The business session will be preceded by a Celebration of the Holy Communion at 9.20 A. M. A large attendance of those interested in this beautiful work is expected.

**The Normal Mission Study Class** will neet at the Church House at 2.30 P. M., and for five succeeding Tuesdays.

A stated meeting of the **Board of Missions** of the Diocese of Pennsylvania at the Church House at 4 P. M.

Stated meeting of the **Standing Committee.**

**November 10. Wednesday**

**Normal Mission Study Class** will meet at the Church Church House at 10.15 A. M., and for five succeeding Wednesdays.

**November 11. Thursday**

Conference of the **Treasurers of the United Offering** in the Assembly Room of the Church House at 10 A. M.

**Brotherhood of St. Andrew.** Round Table Conference for West Philadelphia Section at home of P. H. Granger, Esq., 4513 Regent Street.

**November 15. Monday**

Regular monthly meeting of the **Foreign Branch of the Woman's Auxiliary** at 10 A. M., when Mr. W. W. Steel, Archdeacon of Havana, will tell of work in Cuba.

**November 22. Monday**

**The Church Club** meets at the Church House at 8 P. M. Topic: "Is Physical Warfare Compatible with Christian Ideals?" to be opened by the Rev. Stewart P. Keeling and Shippen Lewis, Esq., and followed by a general debate.

**November 23. Tuesday**

Meeting of the **Local Assembly, Daughters of the King,** in the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, at 7.45 P. M. The service will be of a devotional nature in preparation for the Preaching Mission. Kings' Daughters Circles and all women interested in the coming Mission are cordially invited. Deaconess Morris will tell of her work after the service.

**November 28. Sunday**

**Brotherhood of St. Andrew.** Men's Communion Services in the respective parishes at 8 A. M.

**November 29. Monday**

Regular monthly meeting of the **Indians' Hope Association** in the Church House at 11 A. M.

**November 30. Tuesday—St. Andrew's Day**

**Brotherhood of St. Andrew.** Annual meeting of Local Assembly at the Church of St. Jude and the Nativity. Supper at 6 P. M.

(*Continued from page 83*)

Alaska, blankets, baskets, totem poles; from Southern Mountains, brushes, brooms, baskets, rustic chairs, and apples —these and many other missions of the Church have been preparing for this exhibit, sending their work with high hope of our interest. Will the Church in Pennsylvania please come out and receive them? Attendants in costume will be prepared to explain the exhibit and tell of the work of the Mission. At specified hours missionaries or stewards will give five-minute talks at the booths appointed.

We ask the co-operation of the diocese to make this opportunity for spreading information of the Church's missions valuable to as many as possible.

At the Literature Booth will be found calendars, post cards, photographs and Christmas cards of many nations.

Afternoon tea will be served in Japan.

Tickets at 25 cents can be obtained from the Junior Room at the Church House, Twelfth and Walnut Streets, or from the treasurer,

MIRIAM ROBERTS,
Bala, Pa.

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## EDUCATIONAL NOTES

*To all Parishes and Missions in the Diocese:*

It is the earnest desire of the Educational Department to be of practical use to every parish and mission in the diocese. Only by your co-operation can this be accomplished.

The subject for the year is "The Church's Mission to the Nation." The Watchword, "Light."

The Extension Committee formed the first Study Class of the season, meeting twice a week during October. This co-operation has been of inestimable help in preparation for normal classes. The subject for study concerns every American churchman and churchwoman. If you want to know more of the subject and your part in it a member of the Extension Committee will be glad to come to your parish whenever it suits you to address a parish meeting or talk it over with the Woman's Auxiliary, Juniors, Brotherhood of St. Andrew—any group or all groups. For this the Extension Committee exists. Chairman, Rev. Harrison B. Wright, Bala, Pa.

We would remind you that a member of your parish is invited to join a normal class, to take the course at the Church House and repeat it with a small group in the parish. Time required, one and a half hours once a week for seven weeks.

Tuesday and Wednesday classes to train Senior Leaders.

Thursday and Friday classes to train Junior Leaders.

Thursday evening classes for men.

Address the Educational Secretary, Mrs. H. A. Pilsbry, Church House, Philadelphia.

The Educational Secretary and Leaders met together, October 13th to prepare for the winter's work. Our chief preparation was made at the altar. Not where the Mission is talked about but where the power is manifested. In his address the Bishop spoke on the Watchword "Light."

"Christ the Light—The Light which the world needs, without which it cannot have safety. . . . The function of light is to manifest, to make clear, to reveal. Christ is the perfect revelation of God as He is. Light makes manifest, gives the key to all things, is the medium of vision. Light makes things that are *clear;* Light is wisdom; without light, life becomes meaningless and love don't know what to do. It's willing to lead on to service but its lost its Standard.

"This then is our task, recovering for ourselves in our class the truth as it is in Christ Jesus."

A. A. P.

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## THE CHURCH PERIODICAL CLUB

After a pleasant vacation, on returning home the busy housewife puts the home in order for the winter. With the house-cleaning comes the accumulation of magazines, illustrated papers and books with the question, How to get rid of them? The diocesan librarian of this society wants to put in her reminder just here. If our Club has a representative in your parish, let her know at once just what you have. If you have no local representative, tell your clergyman and he will advise you where to send them. Our Club is doing a fine and growing work. Demands for reading matter come to us constantly. The supply does not keep pace with the demand. Especially is this the case as to the Church papers and books. Don't throw them away, for we can make good use of them.

And if there is no representative of our society in your parish, isn't there some woman who would be willing to volunteer for this very gracious work?

Perhaps it is not generally known what our society is trying to accomplish. Our aim is to supply those who otherwise could not have it with good reading matter; clergymen, missionaries, patients in hospitals, etc.

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## LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENTS

ALASKA.

Mrs. Grafton Burke, of Fort Yukon.
Rev. Hudson Stuck, D.D.

ARKANSAS.

Rev. William M. Walton (during November).

ASHEVILLE.

Ven. W. B. Allen (during November and December).

BRAZIL.

Rt. Rev. L. L. Kinsolving, D.D.

CHINA.

*Anking.*—Miss S. E. Hopwood.

*Hankow.*—Rev. F. G. Deis, Rev. A. A. Gilman, Miss S. H. Higgins, Rev. S. H. Littell, Miss K. E. Scott.

*Shanghai.*—W. H. Jefferys, M.D., Rev. H. A. McNulty, Mr. H. F. MacNair (in Eighth Province), Rev. J. W. Nichols (in Eighth Province), Rev. F. L. H. Pott, D.D.

CUBA.

Rev. W. W. Steel,
Rev. C. M. Sturges (in Seventh Province).

JAPAN.

*Kyoto.*—Rev. Roger A. Walke.
*Tokyo.*—Dr. R. B. Teusler.

MEXICO.

Miss C. Whitaker.

SALINA.

Rt. Rev. S. M. Griswold, D.D.

SPOKANE.

Rt. Rev. H. Page, D.D.

UTAH.

Rt. Rev. Paul Jones, D.D. (during December and January).

WESTERN NEBRASKA.

Rt. Rev. G. A. Beecher, D.D. (during November).

Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through

MR. JOHN W. WOOD,
281 Fourth Avenue,
New York City, N. Y.

## INFERENCES FROM THE FOURTH GOSPEL

By Mary Emma Clarkson

It is not easy to consider any aspect of St. John's Gospel apart from the question of its authorship. For our attitude towards the book must largely depend on whether we regard it as written by the Apostle (or under his guidance), to supplement the existing records from what his memory had especially treasured up from his companionship with Christ, or look at it as a more or less conscious endeavor to interweave with the story of his life a mystical interpretation. Still there may be an advantage, for once, in turning aside, as far as possible, from all questions as to when and where and by whom this Gospel was written, to center attention on what it reveals of the mind of the man, whoever he was, who composed it.

Now if there is one characteristic of the author's mind revealed more clearly than another in this Gospel, it is his preoccupation with the thought of God, and, more particularly, with the thought of God as the Goal of our being. For, though the other aspects of God as King, Creator, Saviour and Judge, which are more generally emphasized in the New Testament, by no means disappear from St. John's* Gospel, they are relatively subordinate. And, conversely, it is less with the need of God which arises from grief, calamity or sin than with our fundamental need of Him, as we are human beings, that St. John is concerned. In other words, the feeling that breathes in St. Augustine's famous saying, "Thou hast made us for Thyself, O God, and our hearts are restless until they find rest in Thee," is the same that manifests itself in St. John's Gospel; but in the guise appropriate to one who had known more of the repose than of the preceding tumult.

How can we be sure this particular phase of man's relation to God was uppermost in the author's mind? From the Prologue and the general trend of the discourses, but still more from various sayings of Christ recorded here (of which more later on) that offer assurance not of healing or forgiveness, but of power to satisfy the soul's normal wants—wants that would still survive in a redeemed and purified humanity. We know it too, from what he tells us of the attitude of the people who sought out Christ. These did not put to him political problems nor questions of duty, nor often even their personal troubles. What they wanted of him was some revelation of God, or if they were hostile, some proof that, after all, He had no revelation to give.

To appreciate this point we have only to compare St. John's story of our Lord's interview with the woman of Samaria, and St. Luke's account of the woman in Simon's house who anointed His feet with ointment. Now the emphasis in St. Luke's story is on the woman's sin and penitence and the compassion which forgave her; but in the case of the Samaritan woman, St. John is thinking less of her sin than of her vague groping for all Christ could bestow. Pardon was only one element of that need. Again, place the account of Nicodemus' visit to our Lord by night alongside of St. Luke's reference to the ruler of the synagogue, who, after the healing of the man with the withered hand on the Sabbath Day, reminded the bystanders that there were six days of the week on which they might come to be healed. St. Luke would direct attention to the adroitness of the Man's attempt to blame our Lord, without coming to a direct issue, and to the way Christ's rebuke foiled his hypocrisy. There is a shade, also, in the manner of the telling to suggest that the incident was typical for him of the way in which guile and malice can put on a plausible mask. Nicodemus, though a Pharisee of an altogether different type, was not quite whole hearted, and naturally tried to cover it up. That, however, was a minor point, though it does not pass unnoticed. What St. John fastened on was the aspiration that had brought Nicodemus there, and Christ's ample response to it. For in the case of both Nicodemus and of the Samaritan woman, it is not only to the conscience, but to the soul, that our Lord is speaking, almost as if the conditions of the world and space and time had fallen away.

Now it is in his way of instinctively seizing on this element of our Lord's intercourse, that St. John clearly betrays his own tendency to look upon God as the ultimate end of our desire as human beings. And along with this goes another equally marked tendency to found his interest in men on their attitude toward God. For he was not a humanist as St. Luke was, in the sense of caring about all of Man's interests. Though the Apostle of Love, he very likely had less natural sympathy with our weaknesses and ailments than St. Paul's friend had. (One cannot for example, imagine St. Luke at any time, proposing to call down fire from Heaven to consume a Samaritan village.) Nor did St. John seem to have anything like such an interest in events. Often, indeed, when he has to relate how circumstances befell, as in the crossing of the lake after the miracle of the loaves and fishes, or the journey to Bethany after Lazarus' death, he goes at it in a queer, roundabout fashion that has seemed to some critics not the natural way for an eye-witness to tell his story. At the same time, he relates certain details as if they had great significance for him. If one looks into it, however, would not this be quite natural in a man for whom the outward progress of events always yielded in interest to their inner meaning? At the time, he might not attend to the order of occurrence, even though deeply moved, and so be embarrassed afterwards in narrating it all. Yet he would want others to feel the whole import that the exact time and place and words associated with a memorable experience had acquired for him in retrospect. A man of this sort would not be likely to relate his story with the straightforward ease of one who delighted to watch just how things happened.

Further, although this Gospel abounds in dramatic contrasts, it is not because the author cares about the dramatic side of life, but because the contact of the various people with Christ forces them into dramatic situations. And this brings us to a third characteristic of the author that his drawing toward Christ, even from the very first, plainly comes from the belief that Christ has the power in some way to satisfy the desire for God. Accordingly St. John gives less space to ethics, less to miracles, centering instead on the signs of that power, signs that men were looking to Christ for that power. Therefore he dwells not only on the words of Christ which more directly affirm it, but on those in which it is latent.

There is a little group of these sayings which are particularly suggestive, because by pointing backwards to certain passages of the Old Testament, as well as to various others in the Epistles, they provide us with a commentary on their own significance.

* Whether or not the author of this Gospel was St. John, it is simpler to call him by this name when the Gospel is under consideration than to use round about phrases to designate him.

Consider, for example, our Lord's words at the Last Supper: "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." If these words were not so much a part of our general religious atmosphere, we should realize more sharply what an assumption they involve. Compare them with St. Paul's tentative recommendation, "If it be possible as much as lieth in you, live peaceably with all men!" On the other hand, how they seem to echo that passage in Isaiah, "Peace to him that is far off and to him that is nigh" only that these words, though spoken in the Divine Name, partake more of a salutation, while those of Christ passing even beyond a benediction, province bestowal; and, instead of the Prophet's "Thus saith my God," there is only "I." To give peace! Would it be more to offer good harvests or fair skies?

Then what did that saying at the Feast of Tabernacles, "If any man thirst, let him come unto me and drink," mean? What was the spiritual equivalent Christ had in mind of this fierce and primitive want, unless that which the Psalmist felt, when he wrote "Like as the hart desireth the water brook?" Perhaps we intellectualize too much the symbolism of that other saying which seems to have been uttered later on at the same feast. To the oriental mind as to ours, light, especially "light of the world," while it may suggest first of all, clearness, means also illumination, brightness, radiance, all that manifold kindling of beauty which the sun brings in its daily course from the premonition of dawn to the dimness of evening. To a Jew, however, the time and place of these sayings lent them an import they do not have for us. For a man to appear among his countrymen at Jerusalem, when they were commemorating in the Temple their deliverance from the perils of the wilderness, and to seize deliberately upon the two emblems of water and light which typified the Divine guidance during their wanderings, and to identify these emblems with Himself, was an act that could only be paralleled by the case of one who should come into the cathedral of a great city, on Thursday in Holy Week, during the celebration of the Eucharist, and claim to represent the Elements in that service. Our recoil from the mere reading of such a thing is a measure of the way our Lord's appeal must have struck those who were not prepared to receive it.

No less significant, though rather less startling than these utterances at the Feast of Tabernacles, was the Parable of the Good Shepherd. For, when our Lord called Himself by that title, he was speaking to men familiar as he was, not only with the Twenty-third Psalm, but with the various occasions in the Old Testament when the Divine guardianship of Israel is figured under the guise of a shepherd's care for his flock; and He must have been quite aware just what inference would be drawn by men who had in mind the solemn invocation of the Eightieth Psalm, "Give ear, O Shepherd of Israel," Isaiah's "He shall lead His flock like a shepherd," and, more important still, the thirty-fourth chapter of Ezekiel.

This last is particularly instructive, because the symbolism is worked out more thoroughly, and because it contains the originals of nearly all the images brought together under one idea in this parable, as well as the basis of "The Sheep and the Goats" in St. Matthew's Gospel, and that of the Lost Sheep common to both St. Matthew and St. Luke. Our Lord must have pondered this passage, and particularly the concluding words which drive home its meaning unmistakably: "And ye, my flock, the flock of my pasture are men and I am your God, saith the Lord God." In connection with this passage, moreover, it should be remembered how much Ezekiel differs in style from most of the prophets, seeming as anxious to make his meaning clear as to put it forcibly, and often modifying and explaining his statements in a way quite foreign to the more poetical Isaiah; so that when Our Lord adapted this discourse from Ezekiel to his own purpose, he was not quoting from a vague rhapsody, meant for liberal construction, but from a parable wfth an interpretation almost as sharply defined as that of His own story of the sower.

The likeness, however, between our Lord's parable and the passage in the Old Testament is not to be pressed, as if it were the allusions in the Psalms and the Prophets rather than the living creatures themselves which had suggested the comparisons to him. Probably from childhood, the symbolism of the scriptures was intimately blended for Christ with the wonted sight of the herd and its leader, just as it must be now for those who live in sheep-raising countries; but that makes it only the more difficult to understand how he could apply to himself a symbol hallowed by such associations, unless he meant what he has been supposed to mean, and unless he wished his hearers to draw the conclusion which they might naturally be expected to draw and did, indeed draw. And, it is worth noting particularly, both the friendly and the hostile among his hearers were agreed as to what he meant to claim.

It is, of course, possible to question the authenticity of the parable on the ground that it appears only in the Fourth Gospel. But then how about the Parable of the Sheep and the Goats in St. Matthew? Is not the assumption of divine attributes, if more veiled, equally latent here, whether the story be examined with respect to what the functions exercised in it imply, or with reference to the antecedent passage of Ezekiel, where it is the Judge of all things who is described as doing justice between the rams and the goats. Such correspondence with the Old Testament would be of less account, if these parables and that of the Lost Sheep had been addressed to peasants in Galilee; but, far from it, they were delivered in Jerusalem to an audience numbering the learned and the critical. But even the dullest could see that such authority as the herdsman has over his flock could be exercised over men's lives only by one of transcendent power, especially when this control is extended, so as to include those outside as well as within Israel, and also to affect their intimate conduct. For the enlargement in these two directions which our Lord gave to Ezekiel's parable, in applying it to Himself, exceeds the Prophet's conception even of Divine Agency.

Beside the indications in the synoptists that our Lord made use of this symbol of the Good Shepherd, how many passages in the Epistles seem to hark back to it. Unless he had, at some time made use of such a parable as St. John relates, is it not singular that the author of the Epistle to the Hebrews can speak of "Our Lord Jesus, that great Shepherd of the sheep," and St. Peter can write, "Ye are now returned to the Shepherd and Bishop of your souls," and again, "When the chief Shepherd shall be manifest," with full assurance of its being a figure familiarly associated with Christ? Then, too, St. Paul's words reported by St. Luke in an address to the elders of Ephesus, "Take heed to the flock, to feed The Church which He purchased with His own blood," seem reminiscent of "I lay down my life

for the sheep," except that St. Paul's reference to the death of Christ are too frequent to insist upon this latter point. At all events, if we regard these words of St. Paul as authentic, we have all the New Testament writers of importance, except St. James and St. Mark, concurring in their witness to the diffusion throughout the early Christian community, some years before the appearance of the Fourth Gospel, of the idea of Christ as Shepherd of souls. This circumstance must be accounted for in some way.

Yet, supposing that the idea of this parable could be limited to mere leadership, what are we to make of the other sayings St. John attributes to Our Lord? "I am the true vine," "I am the way, the truth and the life," "I am the bread of life," "I am the resurrection and the life?" If the parable of the Vine has any meaning, must if not foreshadow just such an intimate union of the disciple with his Lord as St. Paul describes as part of his own experience? Then, how many passages in Corinthians about the risen life seem like variations on the original theme of Jesus' words by the grave of Lazarus!

Further, in view of the emphasis St. Paul lays on the idea of the union of the members of the Church fn the body of Christ, of the hold the idea had on him, so that in nearly all his epistles he is ringing the changes on it, using even such extraordinary expressions as "Members of His body, of His flesh and of His bone" to the Ephesians; and to the Corinthians, saying, "For we, being many, are one bread and one body; for we are all partakers of that one bread;" does it not seem as if he must have known of words of Christ, even beside those of the institution of the Holy Communion, similar to those recorded in the sixth chapter of St. John? If we were not so used to St. Paul's way of putting things, would not such language strike us even now as rather strange? Without some sort of previous explanation, such an explanation as the sixth chapter of St. John affords, such expressions could not fail to startle and bewilder. We have St. John's word for it that the original discourse alienated many followers, and we know how the pagans misinterpreted such allusions to the Eucharist as they picked up. Is it likely that a man of St. Paul's good sense, who was always trying to remove difficulties, should have voluntarily opened the door for them, when writing to new converts? If, however, we admit that the words in the sixth chapter of St. John were really uttered by Christ, even if not all on the one occasion, and that their main idea formed part of the regular teaching of Christian converts, along with the story of the Institution of the Lord's Supper, then these expressions of St. Paul would be correlated to the understanding and need of converts.

This line of inquiry could be pushed much further; but instead, let us glance back at what this group of promises includes. We have then, food, drink, light, protection, truth and peace all included in the final promise of life. What does man need more? What else can God give? Love? But that is already involved in the giving, even more than in the gifts. And these promises are all made with a quietness, rather, as it might seem, by way of imparting a fact of giving assurance—as if one should say, "I have charge of the flock," or "Here is bread for the men," or "Close by you will find a spring." Only in such kind offices of daily life there is no equivalent for the crowning gift of all, which, though in a degree implied in the rest, is also distinctly proffered. "That my joy might remain in you and that your joy might be full."

How strange this would sound, if we really took it in; for of all things, joy is the most mysterious, the most fragile and elusive. And all the methods of winning it are about as valuable as the rule for capturing a robin by sprinkling salt on its tail. Science and philosophy can show us how to keep out of trouble or how not to make a bad matter worse; but when it comes to bringing happiness, they might just as well set themselves to "extracting sunshine out of cucumbers." Though curiously enough, while we may often be able to acquire health or virtue or wisdom by a certain line of conduct, yet we are always liable to be deceived as to the degree of our attainment, and likewise, in a measure, to deceive others. But about our happiness there can be no such doubt We know beyond question whether it is ours or not; and can generally draw shrewd conclusions whether other people have it.

Now one can hardly read the Gospel of St. John without the impression that the writer was happy, that he seemed conscious of an unfailing source of happiness and associated it with Christ. He is not trying to convince us that he is glad, but rather betrays it in his effort to bring conviction to us in a graver matter. The spring of his felicity is bound up in the story of the life he is narrating; and the question for us is, if we do not accept the truth of the story about as he relates it, by what delicate processes, by what shiftings and readjustments, and from what ingenious combination of Alexandrian philosophy with myth and ardent discipleship can we reconstruct the warp of gladness shining through the texture of a tragic* narrative?

This joy, moreover, is characteristic not of St. John only, but of all the New Testament writers, varying from the exultant assurance that closes the eighth chapter of Romans to the serene gravity of St. James' epistle. Unlike as St. Paul, St. Peter and St. John were, and much as Philippians differs from the Epistles of the other two, yet how the note of joyousness, that blending of "pace et ardore"† predominates in all three! And the distinctive mark of their joy is its security. In this respect, how different from the Greek delight in life! Blithe and fresh as that was, how it stood always in the shadow of its own precariousness! Even the Odyssey, that triumphant tale of achievement, leaves you with a sense of the instability of all that has been won. while, in later Greek poetry, there seems ever lurking a feeling akin to that expressed in Keats' "Ode on Melancholy."

. . . . .

"She dwells with Beauty—Beauty that must die;
And Joy, whose hand is ever at his lips
Bidding adieu; . . .
Ay, in the very temple of Delight
Veil'd Melancholy has her sovran shrine."

Whereas the exact counterpart is the conception that prevails in the New Testament—abiding joy that dwells with transient grief. The suffering may be keen, the joy tremulous; but it is triumphant, and still powerful to communicate itself, as we read, if we do not stand too much upon difficulties, but will let ourselves be swept along by the current. Now for the question as to its source. Discipline of the will, wonder working as that often is, could no more effect it than

* If the Gospels, as they stand, are not true, then they end properly with The Crucifixion. It would be interesting as a psychological experiment to see them published once in this curtailed fashion.

† Paradise, Canto 31.

it could reproduce York Minster with its pageant of stained glass. The Synoptic Gospels, in spite of all their beauty do not entirely explain it; for, being intended primarily for converts who had already come under the spell of Christian hope and faith, they naturally placed their emphasis on the requirements of Christian living. Yet it was not chiefly the want of high ethical standards, nor the need of a cure for the maladies and griefs that oppress us that had kept the world from blessedness; but rather the lack of just those things which St. John described Christ as bestowing; peace, life, grace, "power to become the sons of God." It is therefore from his Gospel, though the latest to be written, rather than from the earlier St. Mark, with his firm grasp on outward events and swift movement, that we get our real comprehension of how Christianity won its way, of why Saul was turned square about in his fury of persecution; and why Stephen's look at his trial, made those who presided "see his face as it had been the face of an angel."

One more characteristic of St. John's Gospel remains to be considered. As the author looks to Christ as the means of entering into that closer relation to God, which is his fundamental desire, so he looks to Him also, as the means whereby man realizes more complete union with his fellow men. Such union is the natural outcome of love for God. And here again, his position is slightly different from the Synoptists. For all of them, to be sure, love to God and one's neighbor is the whole of the law; but while for the Synoptists the two terms of the summary stand in the relation of priority, one to the other, for St. John, the second is the vital outgrowth of the first. Hence, although ethics, as such, receive less attention in this Gospel than in the Synoptists, and it could never be used like the Sermon on the Mount, as a class-book for teaching the range and content of Christian duty yet nowhere else, probably, do we find such complete interpenetration of religion and ethics, as in this Gospel; and in power to create the frame of mind for fulfilling obligation, it is unsurpassed. So that most of us, whether Catholic or Protestant—including, also, many who do not accept the Deity of Christ—would look upon the reproduction of the temper of this Gospel as the fitting aim of Christian life.

And this brings us naturally to the question, How, if this Gospel was not written by St. John or under his guidance, who can possibly account for the immense incongruity between the ideal embodied in it and the method of procuring its acceptance by the Church. Making every allowance for the difference in feeling between that age and this about truth of documents, granting that the modern notion of literary forgery is, in some measure artificial, still the sanctities of life could not be violated without sense of wrong in the first century any more than in the twentieth. If the prologue to St. Luke's Gospel and the attestation at the end of St. John's prove nothing else, they show at least that the two books were written for a community that knew the worth of a trustworthy narrative, set particular value on the witness of those who had known Our Lord, and who would resent any abuse of their confidence.

If St. John did, however, write the Fourth Gospel, then it was the work of our Saviour's most intimate friend on earth. And this companion and Apostle recorded of Him promises that hung for their fulfillment, even for their meaning, entirely on His being one with God, and recorded them in the profound conviction of that unity.

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## CENTRAL MISSIONARY COMMITTEE NOTES

On Friday, October 15th, the annual meeting of the Central Missionary Committee of the Diocese was held at the Church House. There were also present representatives of the Missionary Committees of the various parishes.

After a brief business session, at which Messrs. Runk, Newbold, Reeves and Robinson were elected to membership on the Executive Committee, Mr. John W. Wood, General Secretary of the Board of Missions, spoke of the coming Laymen's Missionary Movement Convention in Philadelphia, to be held November 7th to 10th. He said the Board of Missions was most anxious to have the Episcopal Church enter whole-heartedly into the various conventions held in all parts of the country and that the officers would be glad to assist in every way in attaining a large registration.

Mr. Wood reviewed the history of the Laymen's Missionary Movement going back to its beginning and showing, beyond a doubt, that much of the lay missionary activity in the Church today had come as a result of the stirring of Episcopal men during the previous national campaign in 1909–10. It is because of the wonderful results that have accrued to our missionary enterprises that the Board has no hesitancy in using every means within its power to try and have Episcopalians take part in this new campaign. He feels that every church should have a missionary committee alive to the opportunity thus presented and that at least five per cent of the male communicants of every church should attend the local convention.

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## SPECIAL APPOINTMENTS OF THE BISHOP

### November

1. 2.30 P. M. Dedication of St. Martha's House.
   3.30 P. M. Matriculation at the Divinity School.
3. 7.30 P. M. Shamokin, Trinity Church —Anniversary Sermon.
8. 2.30 P. M. Bishop's House, Meeting of the Junior Clergy.
   4.00 P. M. Diocesan Board of Missions.
10. 3.30 P. M. Lecture at Church Training and Deaconess House.
11. 7.00 P. M. Bethlehem, Lehigh University, St. Paul's Society.
16–17. Richmond, Va., Meeting of Synod of Province of Washington.
22. 3.00 P. M. Church Training and Deaconess House, Quiet Hour.
25–27. Retreat for the Preachers in The Mission.
30. 5.00 P. M. St. Jude and the Nativity, Brotherhood of St. Andrew—Conference and Supper.

### December

6. 1.00 P. M. Clerical Lunch. Address by the Bishop-Coadjutor of Southern Ohio.
   3.00 P. M. Meeting of the Younger Clergy.
8. Board of Missions in New York.
15. 3.30 P. M. Lecture at Church Training and Deaconess House.
16. 8.00 P. M. Meeting of Candidates for Holy Orders at Bishop's House.
19. 8.00 P. M. Bryn Mawr College—Christmas Sermon.

# NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

At the Church of the Redemption, Fifty-sixth and Market Streets, on Sunday morning, October 3d, the rector emeritus (Rev. Thomas E. List) was the preacher, it being the fortieth anniversary of his entering upon the rectorship of the original parish of the Redemption. At this service the Ormston memorial window in the porch was unveiled and dedicated. An unusually large congregation was present.

The second Synod of the Province of Washington (of which this diocese is a part) is appointed to meet in Richmond, Va., on Tuesday, November 16th, and the days following.

On the Sunday morning following the opening of the University of Pennsylvania (Twenty-eighth Sunday after Trinity), a special service for the students was held in St. Mary's Church, West Philadelphia. The Provost and many members of the faculty and nearly three hundred undergraduates were in attendance. The Rev. Harvey Officer was the preacher, his sermon being an inspiring address on "the Elements of Christianity." This service is a part of the effort being made by the Christian Association of the University to reach the student body, and similar services are being planned for the various Communions represented at the University.

On Sunday afternoon, October 3d, the Bishop of the diocese laid the cornerstone of the first of the group of buildings for the use of St. Monica's, our mission for the colored people, located at Forty-second Street and Woodland Avenue. There was a very large attendance, an interesting touch being given by the presence of several uniformed companies of various fraternal organizations composed of colored men. The Bishop was assisted in the ceremonies by Archdeacon Phillips, the Rev. Messrs. Hendricks, McDuffey and Richard Bright, the priest in-charge. The first building to be erected will be the parish house, in which services are to be held until the main edifice is up. The parish house is to front on St. Mark's place, and will be three stories, of granite and brick. The basement will contain a large auditorium in which services will be held temporarily. On the first floor will be an assembly room and a waiting room. The upper floor, will contain four rooms and a kitchen.

The interior of St. Thomas' Church, Whitemarsh, has been enriched by a mural decoration 24x30 feet, encircling three windows in the nave of the edifice. It is divided into two panels, each slightly longer and a bit wider than the windows. The subject of the one is "The Descent from the Cross;" and of the other "The Ascension." The entire space above the windows is given over to graceful and colorful groups of angels. The decoration, which has been much admired, is the work of Miss Marianna Sloan.

Gloria Dei Church of Philadelphia has been presented with a handsome set of the national colors of Sweden to be used at the parish anniversaries in place of the historic flag which has been in place for generations. The new flag is the gift of two long-time parishioners of Swedh is ancestry, Mr. William Anderson and Miss Anna Wallin.

Bishop Brooke of Oklahoma, who has been visiting in the city, was present at a meeting of the Clerical Brotherhood on October 11th, and at the close of the regular programme was given the privilege of the floor.

The announcement is made that the first of the Clerical Luncheons and Conferences, so pleasant and profitable a feature of the past two winters, will be given in the Club Rooms of the Church House on the first Monday of December. The speaker will be Dr. Reese, the Bishop Coadjutor of Southern Ohio.

As is its custom, the parish of Grace Church, Mt. Airy, will observe All Saints', including the octave, as its patronal feast. The published programme calls for various services and parochial conferences. A notable feature will be a Missionary Service Wednesday evening, November 3d, with Bishop Lloyd, president of the Board of Missions, as the preacher. On Sunday, November 7th, the Bishop of the diocese will make an all-day visitation of the parish.

The Church Historical Society have printed and are distributing in pamphlet form Part I of their "Proceedings," copies of which may be procured on application to the Secretary, William I. Rutter, Jr., 525 South Forty-first Street, Philadelphia. The contents include a paper entitled "Post-Caroline English Revision Attempts" (with some most interesting facts concerning the Proposed Book of 1785–86) by Dr. William Muss-Arnolt; also "The Early History of our Church in Western Pennsylvania," by the Bishop of Pittsburgh. The pamphlet is attractively printed and full of valuable matter.

Early in October entered into eternal life the Rev. Henry E. Cooke, rector of St. John's Church, Cleveland, Ohio. The deceased, a son of the late Jay Cooke, was a Philadelphian by birth, a graduate of our Divinity School (Class of '82), ordained deacon and priest by the late Bishop Stevens and spent the first years of his ministry as the rector of St. Paul's, Aramingo. He was expert in music and one of his productions, "Hymns from the Church Hymnal set to New Tunes," published by Jacobs, is very well known. A large family connection and an extended circle of friends here in this diocese, while sorrowing for his departure from this life, thank God for the good work he did for Christ and His Church.

The Rev. Charles Rowland Hill, rector of St. Matthias' Church, Nineteenth and Wallace Streets, has been very ill, having broken down from overwork and has been granted a leave of absence to recover his health.

On the eve of St. Matthew's Day, in St. Bartholomew's Church, Cambridge, Mass., at Festal Evensong, our Arch-

deacon Phillips was the preacher; the occasion being the opening service of the thirty-first Annual Conference of Church Workers among Colored People.

The Rev. H. St. Clair Hathaway and several members of St. John's, Norristown, were present in Baltimore as special guests at the consecration on St. Michael's Day of the Rev. Dr. Fiske as bishop-Coadjutor of the diocese of Central New York. Dr. Fiske was sometime rector of St. John's.

The Rev. James H. Lamb, Jr., youngest son of the rector of St. David's, Radnor, has accepted a call to become rector of Trinity Church, Tyrone, diocese of Harrisburg, and has entered upon his duties.

A Devotional Day for members of the Woman's Auxiliary in parishes along the Main Line was held Friday, October 8th, in the Church of the Good Shepherd, Rosemont. Bishop Rhinelander was present, celebrating and preaching in the morning and conducting a question box in the afternoon. After the luncheon a conference was held in the parish house at which an address on "The power of united prayer" was made by Mrs. J. Nicholas Mitchell. Similar gatherings for the auxiliaries are planned for the convenience of the different sections of the diocese.

The friends of Mr. George Long and converts of the Inasmuch Mission have, in appreciation of his splendid work there, presented him with a silver loving cup. It bears the inscription, "In the Name of Jesus, a token of love and affection to Mr. and Mrs. Long, from their many friends of the Inasmuch Mission, in commemoration of their successful tour for the good of mankind."

Services have been started by the clergy of Calvary Church, Germantown, at Queen Lane Manor, about a mile from the parish church, in a rapidly advancing and substantial residential district. For the present a room has been rented in an office building, where a Sunday-school and service is conducted each Sunday afternoon by the Rev. W. Y. Edwards, who is in charge. The outlook is most encouraging.

Rev. Dr. C. B. Williams, of the City Mission staff, was a visitor in Mauch Chunk on the last Sunday in September, when he gave at one of the missions of St. Mark's an interesting description of the work of our City Mission.

## Diocesan Board of Religious Education

### Annual Report of the Teacher Training Committee

The Teacher Training Committee begs to report that during last winter season greatly increased interest was manifested in the subject of Teacher Training, nine classes a week having been held in five centers, with an average attendance of one hundred and forty a week during the latter part of the season, the largest classes being held at Holy Trinity, Philadelphia, and St. Luke's, Germantown. Instruction was given in ten of the twelve subjects included in the Teacher Training Course set forth by the General Board of Religious Education; the classes held at the Church House and the Church of St. Jude and the Nativity being double classes, that is, two classes were held at the Church House on Thursday afternoons, and four classes at St. Jude and the Nativity on Wednesday evenings. One hundred and fifty hours having been devoted to instruction.

One result of the instruction given is that this evening the Teacher Training Committee has the pleasure of asking the Bishop in the name of the Diocesan Board of Religious Education to present one hundred and three certificates and twelve diplomas to about seventy members of the classes who have successfully passed their examinations, a certificate being given by the diocese to those who pass a successful examination in each subject, and a diploma being given by the Province of Washington to those who pass successful examination in all the subjects in each year's course. These certificates and diplomas are tied with purple and white ribbon—purple representing the Church, and white, light or learning, and are to be given to the Sunday-school workers of twenty-two different parishes, the largest number gained by any parish being twenty-three.

We think it would be of interest to many for us to state that the Teacher Training Course consists of three years' work of forty hours each. The first year's work includes: Religious Pedagogy, fifteen hours; The Life of Christ, ten hours; The History of Missions, five hours; The Christian Year, five hours; Social Service, five hours; making forty hours in all. The second year's work includes: The Apostolic Church, ten hours; The Prayer Book, ten hours; The Catechism, ten hours; Biblical Geography, five hours; Organization and History of the Sunday-school, five hours; making forty hours in all. The third year's work includes: The Old Testament, twenty hours; Church History, twenty hours; making forty hours in all. Any subject of the course may be taken up in any order, at any time, and credit given for its mastery.

We are pleased to know that many are anxious to learn where the Teacher Training Classes are going to be held this season, and what subjects are going to be studied. We are therefore glad to be able to report that there are to be five centers this fall term as follows with their respective subjects:

Monday evening, Holy Trinity, Twentieth Street below Walnut, at 8.00 P. M.: "The Apostolic Church."

Wednesday evening, St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, at 8.00 P. M.: "The Life of Christ;" 8.00 P. M.: "Church History."

Wednesday evening, The Church of the Redemption, Fifty-sixth and Market Streets, 8.00 P. M.: "The Prayer Book."

Wednesday evening, Memorial Church of St. Paul, Fifteenth and Porter Streets, 8.00 P. M.: "Religious Pedagogy."

Friday evening, St. Luke's, Germantown, Main and Coulter Streets, 7.45 P. M.: "The Apostolic Church."

Each of these classes except the one in South Philadelphia commences this week.

Arrangements will be made so that the dates of the classes will not conflict with the Preaching Mission during Advent. The schedule of classes for the fall term is ready for distribution; the schedule of classes for the winter term, that is, between the New Year and Ash Wednesday, will be published in December. The committee will be glad to arrange, if possible, for other classes that may be desired.

We are confident that nothing is more important for the welfare of the Church and the Nation than the training of our Sunday-school teachers; for the well being of the Church and the Nation depends upon the boys and the girls being brought up in the fear of the Lord. This is largely left to the Sunday-school, and the efficiency of the Sunday-school depends to a great extent upon the teachers, and their efficiency largely

depends upon their being thoroughly trained. We therefore commend this subject most heartily to every rector, superintendent and teacher in the diocese.

While the classes are intended especially for the teachers and officers of our Sunday-schools, yet all who are interested in the subjects to be studied will be gladly welcomed, it being understood that to enroll implies work. We ask your earnest co-operation in what we believe to be a very useful field of service for Christ and His Church.

We append a list of those to receive certificates and diplomas.

Respectfully submitted,

LLEWELLYN N. CALEY,
W. HERBERT BURK,
JOSEPH H. EARP,
JAMES B. HALSEY,
GEORGE L. RICHARDSON,
FRANKLIN S. EDMONDS.

## LIST OF THOSE TO RECEIVE CERTIFICATES

### FIRST YEAR'S WORK

| Name. | Parish. | Subject. |
|---|---|---|
| Gertrude Allen | St. Jude and the Nativity | Social Service |
| Sister Mary Angila | St. Mark's | Life of Christ |
| Bertha Bennett | Holy Trinity | Life of Christ |
| Laura Bennett | Holy Trinity | Life of Christ |
| Mabel Bennett | Holy Trinity | Life of Christ |
| Caroline Berger | St. Matthew's | Religious Pedagogy |
| Caroline Berger | St. Matthew's | Social Service |
| Anna Betson | St. Luke's, Germantown | Life of Christ |
| Clare Bramwell | St. Luke's, Germantown | Life of Christ |
| Edith F. Brinton | St. Luke's, Germantown | Life of Christ |
| Ethel E. Brown | St. Luke's, Germantown | Life of Christ |
| Alice M. Christman | St. Philip's | Social Service |
| Janet S. Childs | Christ Church | History of Missions |
| Emma Coleman | St. Michael's, Germantown | Life of Christ |
| Anna W. Collins | Mediator | Religious Pedagogy |
| Anna W. Collins | Mediator | Social Service |
| Leah A. Coulter | St. Paul's, Aramingo | Religious Pedagogy |
| Leah A. Coulter | St. Paul's, Aramingo | Social Service |
| Edith E. Courduff | Free Church of St. John | Life of Christ |
| Rebecca D. Davis | St. Peter's, Germantown | Life of Christ |
| Elsie C. Douglas | St. Paul's Chestnut Hill | Life of Christ |
| Gertrude B. Feist | Christ Church, Germantown | Religious Pedagogy |
| Gertrude B. Feist | Christ Church, Germantown | Social Service |
| Mary Fostner | Free Church of St. John | Life of Christ |
| David Greer | Prince of Peace | Life of Christ |
| Ada M. Glover | St. Luke's, Germantown | Life of Christ |
| Eliza Gunn | St. Luke's, Germantown | Life of Christ |
| Margaret Harrer | St. Jude and the Nativity | Religious Pedagogy |
| Carrie P. Jansen | Free Church of St. John | Life of Christ |
| Ottilie Jantzen | Holy Trinity | Life of Christ |
| Esther Johnson | St. Jude and the Nativity | Religious Pedagogy |
| Esther Johnson | St. Jude and the Nativity | Social Service |
| Sister Fernanda | St. Mark's | Life of Christ |
| M. J. Kille | St. Peter's, Germantown | Life of Christ |
| Edith T. Leslie | Holy Trinity | Life of Christ |
| Carl N. Martin | Holy Trinity | Life of Christ |
| Mary McClatchey | | Life of Christ |
| Emma McClintoch | Holy Trinity | Life of Christ |
| Irene McClintoch | Holy Trinity | Life of Christ |
| Margaret L. Mellon | St. Philip's | Life of Christ |
| Helen F. Mockett | St. Jude and the Nativity | Social Service |
| Lavinia Nelson | St. Mary's Chapel | Life of Christ |
| Ada Prince | St. Simeon's | Religious Pedagogy |
| Ada Prince | St. Simeon's | Social Service |
| Anna N. Ross | Free Church of St. John | Life of Christ |
| Madeleine T. Spiers | St. Jude and the Nativity | Social Service |
| Elizabeth H. Stafford | St. Mary's, Ardmore | Social Service |
| Florence Spruance | St. Matthias' | Life of Christ |
| Viola Staugh | Free Church of St. John | Life of Christ |
| Rebekah Thompson | Holy Trinity | Life of Christ |
| Emily Trenay | St. Luke's, Germantown | Life of Christ |
| Ethel Upjohn | St. Luke's, Germantown | Life of Christ |
| Gertrude H. Vandergrift | St. Matthew's | Religious Pedagogy |
| Gertrude H. Vandergrift | St. Matthew's | Life of Christ |
| Gertrude H. Vandergrift | St. Matthew's | Social Service |
| Helen C. Washburn | Christ Church | Social Service |
| Helen C. Washburn | Christ Church | History of Missions |
| Ellen Williams | Holy Trinity | Life of Christ |
| Elsie Williams | Prince of Peace | Life of Christ |
| Anna C. Williamson | Holy Apostles | Social Service |
| Anna C. Williamson | Holy Apostles | History of Missions |
| Elizabeth S. Williamson | Holy Trinity | Life of Christ |
| Julia W. Williamson | Holy Trinity | Life of Christ |

### SECOND YEAR'S WORK

| Name. | Parish. | Subject. |
|---|---|---|
| Cecilia C. Andrews | St. Timothy's, Roxborough | Prayer Book |
| Elizabeth W. Beatty | St. Jude and the Nativity | Catechism |
| Ella G. Brown | St. Jude and the Nativity | Apostolic Church |
| Ella G. Brown | St. Jude and the Nativity | Biblical Geography |
| Anna C. Collins | Mediator | Catechism |

St. Nathanael's Church, Allegheny Avenue and E Street, is erecting a substantial addition to the parish house to accommodate its growing Sunday-school and to afford gymnasium and other facilities for its numerous young people's societies. The improvements will probably be completed by the close of the year at a total expenditure of nearly $14,000.

The Rector of the Church of the Holy Apostles, Philadelphia, the Rev. George H. Toop, who has been seriously ill for several weeks, has sufficiently recovered to resume his duties, preaching at the morning service on the Twentieth Sunday after Trinity.

On the advice of his physicians, Bishop Garland has canceled all of his appointments for the next few months. Those for November and December will for the most part be filled by the Rt. Rev. James H. Van Buren, D.D., sometime Missionary Bishop in Porto Rico.

Mr. Thomas S. Boyle, superintendent of the Sunday-school of the Memorial Church of St. Paul, at Fifteenth and Porter Streets, has been appointed by the judges of the Courts of Common Pleas, a member of the Board of Education. Mr. Boyle is president of the American Bank at Broad Street and Passyunk Avenue, and has had a long career as builder in South Philadelphia. The rector of the Church, Rev. Joseph H. Earp, states that Mr. Boyle's character and business ability will be a valuable asset to the Board.

The Rev. Robert M. Beckett, late curate at Christ Church, Germantown, has been appointed missionary of Trinity Mission, Gulph Mills, Convocation of Norristown.

Wednesday evening, October 6th, in the Parish Hall of the Church of Our Saviour, Jenkintown, was held a neighborhood gathering in the interests of the "United Offering" which was largely attended. The set of slides sent out from the Church Missions House in New York City was shown with an explanatory lecture by Mrs. North, the diocesan treasurer. A silver offering for the fund was received. Representatives from Wyncote, Fox Chase, Ogontz, Oak Lane and Branchtown joined with the local congregation to make the occasion a success. Similar gatherings are planned for other points in the diocese.

Rev. Allen Rachell Van Meter, since 1907 rector of All Saints' Church, Torresdale, has received and accepted a call to become dean of St. Paul's Cathedral, Erie, Pa. He enters upon his new duties about November 3d. Mr. Van Meter is a graduate of Trinity College, Hartford, Conn. (Class of '99), and of the Philadelphia Divinity School (Class of '02). The first five years of his ministry he served in the foreign field under Bishop Graves of Shanghai. The eight years of his ministry in Torresdale have been most fruitful, notably in the starting and building up of an unique parochial school. In diocesan and convocational affairs he has been prominent and enjoyed a wide influence. He carries with him into his new field of work the good will and best wishes of all of his brethren.

The rector of Grace Church, Mt. Airy, announces for the Sunday afternoon Evensongs this winter a course of brief addresses on "The Inner History of the Church." These glimpses of interesting periods of the Church's history are to be related to the subject being studied by several of the classes in the church school entitled "God speaking through the Church."

On "Education Sunday" the Rev. Dr. William Walter Smith of New York City, a recognized expert in religious pedagogy, was the guest of St. Paul's Church, Chestnut Hill; preaching at all the services and in the afternoon presiding at a most helpful conference of the workers in the church school of the parish. His visit has proved very beneficial.

Sunday afternoon services have been started at Wyndmore by the Rev. J. M. Chapman, rector of St. Paul's, Chestnut Hill, with a most encouraging attendance. At present these meetings are conducted in private houses, but in the near future it is planned to rent permanent quarters.

At the morning service on the Feast of St. Michael and All Angels in the Church of the Incarnation, Broad and Jefferson Streets, Bishop Rhinelander unveiled and dedicated the beautiful memorial chancel window which had been put in place during the summer. It is the gift of Mr. James E. Mitchell and is inscribed:

"To the Glory of God and in loving memory of

SARAH JANE MITCHELL

1914."

The subject of the window is the Incarnation.

| | | |
|---|---|---|
| Leah A. Coulter | St. Paul's, Aramingo | Catechism |
| Leah A. Coulter | St. Paul's, Aramingo | Biblical Geography |
| Helen Drabble | St. Jude and the Nativity | Apostolic Church |
| Mary M. Farrand | St. Timothy's, Roxborough | Prayer Book |
| Gertrude B. Feist | Christ Church, Germantown | Catechism |
| Gertrude B. Feist | Christ Church, Germantown | Biblical Geography |
| Esther Johnson | St. Jude and the Nativity | Catechism |
| Margaret Johnson | St. Jude and the Nativity | Catechism |
| Mary J. Marsh | St. Timothy's, Roxborough | Prayer Book |
| Maude K. Leech | St. Timothy's, Roxborough | Prayer Book |
| Ethel E. Lush | St. Timothy's, Roxborough | Prayer Book |
| Mabel McConnell | St. Jude and the Nativity | Apostolic Church |
| Mabel McConnell | St. Jude and the Nativity | Biblical Geography |
| Mary C. Mills | | Apostolic Church |
| Annie Nicolls | St. Mary's | Catechism |
| M. Gladys Patchett | St. Timothy's, Roxborough | Prayer Book |
| Ada Prince | St. Simeon's | Catechism |
| Ada Prince | St. Simeon's | Biblical Geography |
| Elizabeth Thring | St. Timothy's, Roxborough | Prayer Book |
| Gertrude H. Vandergrift | St. Matthew's | Catechism |
| Gertrude H. Vandergrift | St. Matthew's | Prayer Book |
| Gertrude Wills | St. Jude and the Nativity | Apostolic Church |
| Gertrude Wills | St. Jude and the Nativity | Biblical Geography |

THIRD YEAR'S WORK

| Name. | Parish. | Subject. |
|---|---|---|
| Elizabeth W. Beatty | St. Jude and the Nativity | Old Testament |
| Ella G. Brown | St. Jude and the Nativity | Old Testament |
| Alice M. Christman | St. Philip's | Old Testament |
| Helen Drabble | St. Jude and the Nativity | Old Testament |
| Margaret Johnson | St. Jude and the Nativity | Old Testament |
| Rebekah S. Lucas | St. John's, Gibbsboro | Old Testament |
| Helen F. Mockett | St. Jude and the Nativity | Old Testament |
| Mabel McConnell | St. Jude and the Nativity | Old Testament |
| Annie Nicolls | St. Mary's | Old Testament |
| Thomas Parker | St. Matthias' | Old Testament |
| Gertrude H. Vandergrift | St. Matthew's | Old Testament |
| Gertrude Wills | St. Jude and the Nativity | Old Testament |

## LIST OF THOSE TO RECEIVE DIPLOMAS

FIRST YEAR'S WORK

| | |
|---|---|
| Janet S. Childs | Christ Church |
| Helen F. Mockett | St. Jude and the Nativity |
| Helen C. Washburn | Christ Church |
| Anna C. Williamson | Holy Apostles |

SECOND YEAR'S WORK

| | |
|---|---|
| Janet S. Childs | Christ Church |
| Helen F. Mockett | St. Jude and the Nativity |
| Helen C. Washburn | Christ Church |
| Anna C. Williamson | Holy Apostles |

THIRD YEAR'S WORK

| | |
|---|---|
| Janet S. Childs | Christ Church |
| Helen F. Mockett | St. Jude and the Nativity |
| Helen C. Washburn | Christ Church |
| Anna C. Williamson | Holy Apostles |

The death of Mr. George H. Lea, on September 25th, plunged a number of the prominent families of Philadelphia in mourning. The deceased was a nephew of the eminent historian, Charles Henry Lea, and was well known in business and social circles. He was a member of St. Clement's parish, from which church the funeral services were conducted the following Tuesday; the officient at the requiem being Rev. Dr. Manning of New York, a brother-in-law.

The sixth anniversary of his rectorship of old St. Andrew's, of the Rev. J. J. Joyce Moore, was observed on Sunday, September 1. During this period Mr. Moore has done much to improve and beautify the church. Last year the entire interior was painted and decorated and indirect electric illumination was introduced. In his six years 116 were baptized, 144 confirmed, 68 couples married and 112 persons buried. More than $70,000 has been raised and expended and over $15,000 added to the endowment fund. The largest Christmas and Easter offerings in the history of the parish, which was founded in 1823, were given in the last two years. All of the thirteen parochial societies, save one, are in a flourishing condition.

Among this year's entering class at the Alexandria Seminary are two converts from our Gallilee Mission. The partial support of one of these (for the three years' course) has generously been guaranteed by members of the chapter of the Brotherhood of St. Andrew in St. Paul's Memorial Church, Overbrook.

The Rev. John Grixston Currier, for the past two years curate at the Memorial Church of the Advocate, Eighteenth and Diamond Streets, has resigned to become priest-in-charge of St. Ambrose Church, Howard and Ontario Streets, in succession to the Rev. George Copeland.

## REPORT OF THE COMMITTEE ON THE PREACHING MISSION

First read Dr. Freeman's resolution to the General Convention:

"WHEREAS, Our age calls in no uncertain way for a revival of the prophetic ministry and re-emphasis upon certain and unchanging words of eternal truth that pertains to salvation; and

"*Whereas*, A new accent needs to be placed upon the essential solidarity as well as the broad Catholicity of a Church that witnesses to and seeks to promote Faith and Order:

"*Resolved*, that the House of Bishops concurring, That this Church in General Convention assembled, register its desire and will to undertake a Preaching Mission of Nation-Wide Proportions that in its scope shall be inclusive of the Church at large and whose sole purpose and aim shall be the salvation of men through Him, whose Name is above every Name"

THE CHURCH NEWS for October contained in the Bishop's Foreword an account of the preliminary work of the committee. Since the 27th of September the committee has been meeting regularly each Monday morning, and the work is now well under way.

The work of the various sub-committees is as follows: The Devotional Committee, the Rev. G. L. Richardson, chairman, has prepared a folder containing information and intercessions, also the Bishop's Foreword, from THE CHURCH NEWS, in folder form. These have been sent out to the clergy of the diocese in considerable quantity. Arrangements have been made for the use of the Chestnut Hill Academy and the Church of St. Martin's-in-the-Field from Thursday, November 25th, till Saturday the 27th, and the Bishop has agreed to hold a Retreat for the Mission preachers and other clergy. The Retreat will begin Thursday evening and last through Saturday morning. This committee also reports that it has received the promise of co-operation on the part of the Brotherhood of St. Andrew, the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society, and the Sunday-school Association. The Committee on Mission Preachers, the Rev. F. W. Tompkins, D.D., chairman, has secured special preachers to the number of forty-five, and others are being added each week. The preachers: The Bishop of the Diocese, the Rev. Messrs. Clay, Caley, Morehouse, Cline, Gilbert, Green, Currier. Chapman, Van Meter, Steinmetz, Booth, Logan, Goodman, Osgood, MacKinnon. besides the members of the General Committee, from the diocese. From without the diocese: Bishop McCormick of Western Michigan, the Rev. S. B. Purves of Ohio, the Rev. H. B. Bryan of Maryland, the Rev. R. B. Pomeroy of New Jersey, the Rev. H. P. Bull of Boston, the Rev. H. P. Silver of New York, the Rev. W. S. Baer of New Jersey, the Rev. J. E. Freeman of Minnesota, the Rev. I. P. Johnson of Minnesota, the Rev. K. Reiland of New York the Rev. F. R. Godolphin of Illinois, the Rev. Scott Wood of Pittsburgh, the Rev. William Wilkinson of New York, the Rev. W. N. Baily of New Jersey.

The Committee on Ways and Means, the Rev. H. M. Medary, chairman, has reported the division of the diocese into thirty parts for the purpose of bringing the suggestions of the central committee before small local groups of clergy. These local groups with an appointed chairman are asked to arrange the details of the Missions in their several localities, and to apply to the central committee for an assignment of special preachers. The preachers are to be assigned at a general meeting of the committee with the chairmen of the local groups on Monday, October 25th.

The Publicity Committee, the Rev. J. T. Cole, chairman, has sent out many notices and reports for publication in newspapers and parish publications. Posters are being prepared.

The motto of the Preaching Mission is, "CHRIST THE LIGHT OF THE WORLD." A hand-book for the use of the clergy and missioners is in preparation by Bishop Weller and has been ordered in quantity for use in this diocese.

In this diocese the Mission will be held from November 28th, Advent Sunday, until December 12th, inclusive. And in individual parishes the Mission will take place during the whole or any part of this time. The general recommendation of the committee is that a Mission last for eight days, including two Sundays.

The Bishop has made many suggestions, especially concerning services of intercession and special preparation before the Mission. A twenty-minute to half-hour service of intercession before the main service of the Sunday is recommended for general use from now until the Mission begins. There should be group meetings for special prayer, and the opportunity given for individuals to ask that prayer be offered for the special need of friends, and the Christian name can well be used in such prayers. It is the Bishop's wish that in as far as possible every parish and mission shall have its separate Mission, and that many of the clergy of the diocese will prepare themselves for the work of preaching.

Many of the local groups of clergy have already met and outlined a policy of work. In some cases each parish will hold a separate Mission and in other groups the churches are combining. In some groups one church is to have a noon service each day and another will hold an evening service each day, besides the Sunday services. In another place the clergy of two parishes are combining forces and together they will hold a Mission in one church the first week and in the other church the second week. Some parishes have been preparing for several months. The time is now short; still, much may be accomplished.

The committee asks that the Sunday next before Advent, November 21st, be devoted to special services of intercession for God's Blessing upon the work of the Mission.

THE COMMITTEE:

THE REV. F. W. TOMKINS, D.D., Chairman,
THE REV. A. J. P. MCCLURE, Secretary,
THE REV. G. E. BARTLETT,
THE REV. J. T. COLE,
THE REV. J. B. HALSEY,
THE REV. C. S. HUTCHINSON, D.D.,
THE REV. H. M. MEDARY,
THE REV. G. L. RICHARDSON,
THE REV. G. E. PEMBER,
THE REV. E. L. SANFORD,
THE REV. F. M. TAITT,
THE REV. C. E. TOWNSEND,
THE REV. G. J. WALENTA,
THE REV. J. W. WALKER,
THE REV. H. B. WRIGHT.

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After five years of faithful service as organist and choir master of St. George's Church, Sixty-first Street and Hazel Avenue, Mr. Frank P. Anton has resigned and his place has been filled by the selection of Mr. Alfred H. Pancoast, who entered upon his duties Sunday, October 10th. In the same parish Mrs. J. H. B. Brooks, the widow of a former rector, is to be the parish visitor.

An address on "Vital Mission Study," delivered at the Ascensiontide meeting of the Woman's Auxiliary of the diocese of Southern Ohio by the Rev. Harrison B. Wright of St. Asaph's Church, Bala, has been published in pamphlet form and widely distributed. It is a helpful and stimulating treatment of the theme, "To know the living Christ and to follow Him."

Annually the parishes and missions of the Convocation of West Philadelphia unite in a bazaar for the benefit of one of its missions or weaker parishes. That for this year is appointed for November 4th and 5th, the proceeds to be given to St. George's, Sixty-first Street and Hazel Avenue.

The observance of its Patronal Festival by the parish of St. Michael's, Germantown, this year was on an extended and elaborate scale. It was carried through the octave and reached, through its services and conferences, every department of the work carried on in the parish. On the evening of Michaelmas the rector, Rev. Gilbert Pember, was assisted by several of the local clergy. Bishop Rhinelander was the preacher and made a stirring plea for the three things most needed for a successful parochial life, viz., "Loyalty, Unity and Sacrifice." One of his definitions is well worth remembering. "Loyalty," he said, "is bringing forth the fruit of intelligent obedience." During the octave there were corporate communions for men and boys, also for women and girls, each preceded by a special service of preparation. They were all exceedingly well attended. The work of the parish has outgrown its present quarters, notably the Sunday-school, and the Corporation has adopted plans for a more commodious parish house which they hope to dedicate on Michaelmas, 1916. The estimated cost of the proposed structure is $25,000.

Rev. A. R. Van Meter and his associates on the "Topics Committee" provided most interestingly for the meetings of the Clerical Brotherhood. On the two Mondays in September, 20th and 27th, Dr. Montgomery spoke of his experiences in the Far East during the past year. October 4th Dr. William H. Jefferys gave one of his deeply spiritual addresses on "Some Grave Searchings of Heart" (the second of a proposed series "From a Layman's Point of View)." The affirmative of Woman's Suffrage was ably presented on October 10th by Dr. Grammer, who was followed on the succeeding Monday by the Rev. David M. Steele, speaking for the "Antis." October 25th Dr. Tomkins spoke at length on the "Preaching Mission." The meetings are held each *Monday at 11.30* ni the Assembly Room of the Church House.

A munificent bequest of $100,000 in money and additional thousands of valuable jewels has been made to the authorities of this diocese from the estate of the late Annie Vaughan Watson, wife of the Hon. Henry W. Watson, M. C. of Langhorne. The conditions of the bequest are that with it a church be built in the district south of Market Street and between the two rivers. The church is to be called St. Mary's and its erection must be commenced within a year of the death of the testator.

On the morning of the Twenty-eighth Sunday after Trinity the Bishop of the Diocese officiated at the formal institution of the Rev. Franklin Smedley Moore into the rectorship of Calvary Church, Germantown.

The Bishop of the diocese has appointed the Rev. Henry R. Gummey, D.D., rector of St. James' Church, Downingtown, as one of the examining chaplains of the diocese.

His many friends here are greatly distressed over the severe accident met with recently by the Rev. Arthur Rogers, D.D., rector of St. Mark's, Evanston, Ill., and for long the rector of Holy Trinity Church, West Chester.

Mr. Wilton B. Wunder has presented the Church of the Incarnation, Broad and Jefferson Streets, with a gift of $100 for the purchase of prayer books and hymnals for the church and parish house.

The parish of the Incarnation, Philadelphia, is sorrowing over the sudden death, on the Twentieth Sunday after Trinity, of Mrs. Julia Baeder, one of its most faithful and beloved members. She was a lady of most attractive personality and consecrated character; constant in attendance at the services; actively interested in religious and charitable work. For years she had been identified particularly with the Benevolent Society of the parish of which she had long been treasurer.

The Rev. George Copeland has been appointed missionary of Trinity Church, Collingdale, and entered upon his duties October 3d.

The Church Club of Philadelphia has issued its schedule of topics at the meetings for the coming winter as follows:

1915.

Oct. 25. The Churchman as a citizen.
Nov. 22. Is physical warfare compatible with Christian ideals?
Dec. 20. Is our Missionary system a success?

1916.

Jan. Club Dinner (date to be announced).
29. Club Luncheon; followed by Corporate Pilgrimage of Inspection to the Episcopal Hospital.
Feb. 12. Lincoln Day, afternoon and evening. General meeting for Churchmen; details to be announced later.
28. Our Diocese—its achievements and its possibilities.
Mar. 20. What is hindering the greater advance of our Church—is it the attitude of our Laymen?
Apr. 10. What is hindering the greater advance of our Church—is it the attitude of our Clergy?
May 15. Annual Meeting. Election of officers. Topic for discussion: Should rented pews be abolished?

It is intended by these topics to make the Club Meetings an open forum for the discussion of all questions which concern the corporate life of the diocese. Each topic is to be opened by one or more clergymen or laymen and is to be followed by a general discussion in which it is hoped that all present will feel free to participate. The meetings will be held at the Church House, and generally in the Assembly Room, and will start about eight o'clock P. M.

A sectional conference for women and girls in the Convocation of Norristown in the interests of the Woman's Auxiliary was held Friday, October 29th, in St. John's, Norristown. Bishop Rhinelander, Mrs. John Markow and Mrs. Ralph North were the speakers.

On the evening of St. Luke's Day a largely attended reception in the parish house of the Church of Our Saviour, Jenkintown, afforded the congregation and friends an opportunity to welcome their new rector, the Rev. John M. Groton, and his mother to the parish and community.

### THE AMERICAN CHURCH

23, Avenue de l'Alma,
Paris, August 25, 1915.

My dear Bishop:

At the end of this first year of the great European War we send you a report of the work of the American Church in Paris.

For this year—August 1, 1914, to August 1, 1915—the Church's income from the usual sources was Frs. 58,000; and for the same period of the year 1913–1914 the Church's income from the same sources was Frs. 130,000. In other words, the war has cost the Church in decrease of normal revenue for this first year more than Frs. 70,000, the loss in offerings at public worship being alone more than Frs. 52,000.

This statement gives added force to our expression of gratefulness when we are able to say to you that the Church's religious ministrations have been unceasingly maintained, whilst the Church's works of mercy have been increased infinitely in scope and measure; and this without incurring indebtedness of any kind. We owe nothing; we have not touched the small permanent reserve; and we still have enough revenue in sight to provide for the normal contingencies of the Church's work for the next two or three months. It should further be borne in mind that this has been accomplished in face of the shrinkage in income already noted, and of the fact that we have fixed annual charges to meet of approximately Frs. 25,000 for taxes and ground rents; and that the Church's fixed income from the endowment is only about Frs. 6,000 a year.

All this has been made possible only because the Church's friends everywhere have come to its rescue with unceasing thoughtfulness and generosity.

We feel certain that there is in this fact a pledge of your continued remembrance of the Church's needs for this second year of the war which began on August 1st; with the little colony of Americans still left in Paris steadily decreasing in number, and with the certainty that the Church's income from normal sources of revenue must for this coming year as steadily continue to decrease.

Our hearty thanks are tendered to our Church periodicals: *The Churchman*, *The Living Church*, *The Southern Churchman* and *The Spirit of Missions*, whose con-

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tinued interest in our behalf has kept our Church people in America generally informed of this Church's work and needs; and each of these papers has been a channel through which relief funds have steadily come to us.

In August of last year we cabled the presiding bishop a statement of the Church's necessities, and by his courtesy that statement was published by our Church papers, with, as its first result, the formation of a fund at the Church Missions House in New York for the furtherance of the American Church's work in Paris under the name of "The European War Relief Fund," and from which we received the first remittance on the 24th of August, 1914. This fund, which has been contributed to by Church people all over America, has sent us the total sum of Frs. 17,641.65; and from this there has been expended the following sums:

To relieve suffering in Paris... Frs. 8,500
To relieve suffering in the country districts..... Frs. 4,200
To relieve Belgian needs..... Frs. 3,500

Early in the war "The Living Church War Relief Fund" was created by *The Living Church* for the relief of all the American churches on the continent of Europe: and from that we received our first remittance on the 4th of December, 1914.

We have received from that fund a total in the year named of Frs. 19,805.64; and from this there has been expended:

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To relieve suffering in Paris... Frs. 6,000
To relieve suffering in the country districts..... Frs. 3,500
To relieve Belgian needs..... Frs. 9,000

The Church's work of relief has been largely carried on by means of "The Ouvroir of the American Church in Paris," where numbers of French working women, who would otherwise have been without employment, have been kept steadily at work for the past year, and are still working.

In the Ouvroir has been made every kind of garment used by men, women and children, and hospital supplies and household supplies to meet every variety of need.

The report of the Ouvroir for the year is as follows:

Articles received as gifts or made, 56,917; and in addition to this there have been distributed an immense quantity of supplies in the form of food and medical and surgical material.

The expenditures of this department of the Church's relief work have been:

For materials purchased... Frs. 11,210.75
For wages of working women..... Frs. 11,404.95
For meal tickets, coal, etc. Frs. 7,251.15

Total..... Frs. 29,866.85

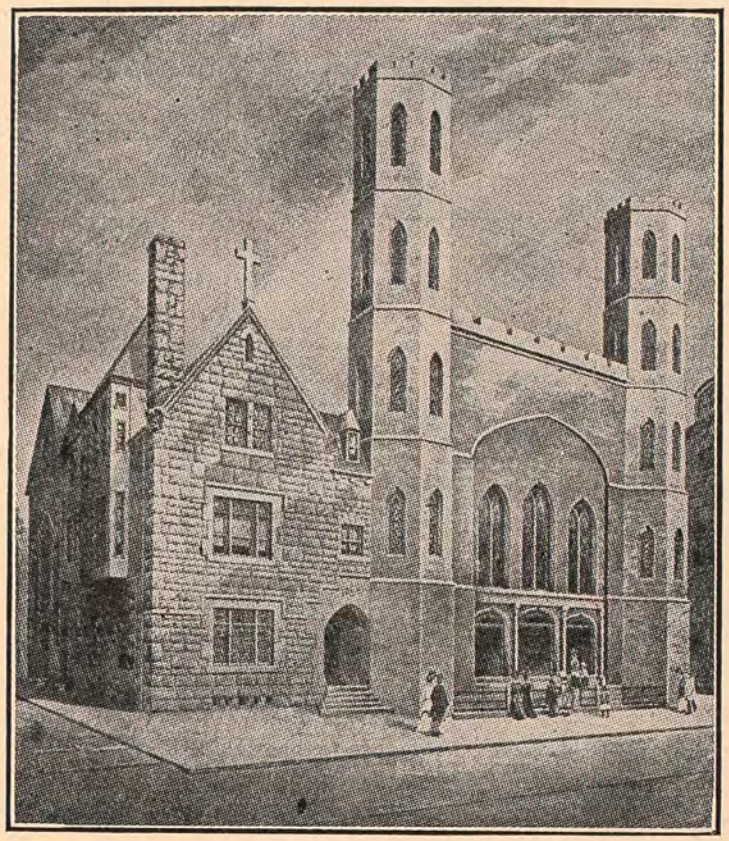
The entire output of the working women in the Ouvroir has been given away to relieve the suffering and needy. Nothing has ever been sold; and large quantities of sewing have been done without charge for hospitals and other needy institutions.

From the funds which have been sent to the rector during the year the following payments have been made, in general terms:

For the relief work of the Parish House and Ouvroir..... Frs. 29,866.85
For the Church's General War Relief Charities, including Belgian Relief... Frs. 22,318.18
For Church maintenance, by cheque to H. H. Harjes, treasurer..... Frs. 30,000.00

Total..... Frs. 82,185.03

It is a wonderful privilege to be able to make a report of this kind, for it means that this great American Church here has not been lacking in helpfulness when the privilege of wonderful oppor-



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tunity was set before it; and France appreciates it, and the French people appreciate it. There is not a department in France into which relief has not gone, marked as coming from this "American Church:" and there is no kind of human suffering and need which has come to us with a worthy appeal which has gone away without some relief: the poor, the widows, the orphans, the blind and the crippled soldiers, the brave men fighting at the front and their braver women and children; Royalist and Radical, Catholic and Protestant; they have all alike shared in your gifts, and the best tribute paid to this service was in the words of a devout and devoted French Roman Catholic, who said: "The more I see of what you are doing, the more I feel that this is the way it must have been in the Church in the days of the Apostles."

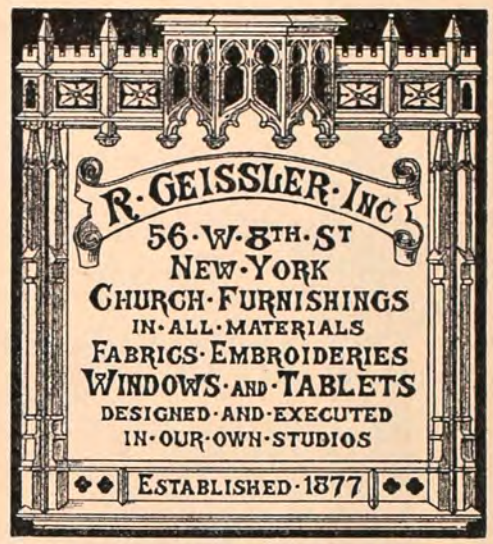
More need not be said. The privilege of the opportunity grows daily greater. The need of your helpfulness will be greater this year than last. Daily there are more maimed and wounded, more families bereft and suffering; and the maintenance of the Church itself will be increasingly a difficult problem, with an American colony steadily diminishing.

With gratitude for your help in the year that is just past, and with full faith that larger opportunities will be met with a larger possibility of service in your name for the year to come.

For the wardens and vestry,
Faithfully yours,
S. N. WATSON, Rector.

---

From the Church Missions House in New York City comes the gratifying news that *The Spirit of Missions* (the official organ of the Board) for the first time in its history is "on a self-supporting basis, even showing a small profit." But why shouldn't this confessedly most interesting and instructive magazine be (financially) a substantial asset for the Board? Its entire paid subscription list scarcely equals the communicant list of our own diocese despite the small cost (one dollar a year). It is a matter of common experience that practically every systematic contributor to missions regularly reads it. Could any of us do a better bit of work for the Board than to get new subscribers for its *Spirit of Missions?* Perhaps if more of our people were informed of the work they would contribute more generously.

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### BISHOP'S BRICKS

The Bishop's Bricks Fund gives everyone an opportunity of helping the Bishop in his work of Church Extension in this diocese. It has been helpful already, arousing an interest among many unable otherwise to contribute. The children of the Church schools, Sunday-schools, various guilds and societies, the Mothers' Meetings, Girls' Friendly Society and even the prisoners in the Penitentiary have gladly obtained these little purple Bricks at ten cents each.

This year it is hoped the fund will continue to grow and that "wards" may be established in every parish, by which the Bricks may be distributed and regular collections gathered in.

Any parishes not already on the list may obtain the Bricks and requisite information by applying to Mrs. John D. Thomas, 179 Maplewood Avenue, Germantown (who will either go herself or arrange to send a member of the committee to explain the plan), or from Miss Emelyn S. McClellan, Treasurer, 5531 Wayne Avenue, Germantown.

### A GREEK PRAYER FOR PEACE

It was not left for modern times to discover the blessings of peace. The Hebrew prophets had company when they praised it and besought it of a higher power. Professor Alexander Nairne, of King's College, London, cites (in the *London Times*) the following prayer found in the PAX (lines 991ff.) of the Greek writer of Comedies, Aristophanes (B. C. 450–385); of which he furnishes this translation, which, though somewhat free, gives admirably the flavor of the original:

"O thou that makest wars to cease in all the world,
In accordance with thine ancient name, we beseech thee,
Make war and tumult now to cease.
From the murmur and the subtlety and suspicion with which we vex one another,
Give us a rest.
Make a new beginning.
And mingle again the kindred of the nations in the alchemy of Love,
And with some finer essence of forbearance and forgiveness
Temper our mind."

*Homiletic Review.*

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The subject of religious education everybody knows is of vital importance to the Church at present. In certain places it must be compassed by means of printed matter. This is the case with many mission stations, but they are not equipped. The clergy are writing each day for material.

If one deals with the condition in the abstract and says, "Our outposts need help along this line," the words fall unheeded. If, on the contrary, a concrete example is given and one says, "Rev. ——— ——— at ——— in such a diocese has a parish and two missions, and he covers an area of ——— square miles in his ministrations," it strikes home.

Now Rev. ——— ——— wants for use in his work:

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Literature of various kinds for circulation in the parish house by means of the reading room and Sunday-school. Books for those preparing for Baptism and Confirmation.

Periodicals to be sent regularly each week or month as they are published to certain persons, to the old or sick, to his own family, and last but not least, for himself. What a boon if occasionally a *new* theological volume would find its way to him!

The Sunday-school needs copies of the *Young Churchman*, and the Infant School, *The Shepherd's Arms*. (These and simple books of instruction on the Church can be ordered in quantities very inexpensively.) Picture rolls and maps are of great use too. Then there are the Christmas cards and those for Easter. Carols, voluntaries and hymn-books. Devotional books and books of prayers can be placed with advantage. Above all, Bibles, prayer books and hymn books. Then the tract, that invaluable factor in reaching prople who have little time to read.

These are not superfluities but necessities. They are the proxies of many a clergymen; they can be the proxies of people who read this article. The Church Periodical Club is working all the time to provide just such needs. The supply is even now in the possession of the members of parishes where there is a branch and nearly every parish in the diocese has a


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branch. They are asked to offer to their librarian whatever material they will send. She can not know of it or the willingness to give it. Her frequent appeals may not reach all the congregation. Will they not seek an interview with her and learn more about the ways in which they can help?

If any person or persons would like to take such a field the librarian will give full particulars and the result will aid in fulfiling the petition "Thy Kingdom come." Many souls can only be brought into the fold by learning of the Message through reading.

Bishop Westcott writes: "For the will of God will be done, but oh! the unspeakable loss for us if we have missed our one opportunity of doing it."

---

"PRISONERS OF HOPE AND OTHER SERMONS." By the Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands. Longmans, Green & Co. (1915). Price, $1.50 net.

The sermons included in this volume were preached at many times and in many places. They are characteristic of their author: simple, direct, often striking in their application of fundamental and familiar truths to particular needs and problems, always dignified and often eloquent in style. It is quite unnecessary to commend them to our readers; it would indeed be presumption to do so. But we venture to quote one characteristic passage. Bishop Brent has been speaking of unity among Christians, and pleading for bold efforts on its behalf. "'What a risk!' I hear some one say. Yes, I reply, a glorious risk. It were better far for a Christian Communion to risk the loss of its distinctive character in a brave effort toward unity than to sit in idle contemplation of a shattered Christendom. At worst it would lose its eccentricities and prejudices; at best it would lose itself entirely in the splendor of unity according to the mind of Christ. But let there be what peril there may, peril for God's sake is the only safe condition for Church or churchmen. It is more reasonable to be in peril than in security if the best things lie a hair's-breadth beyond the peril. Everything worth having is found only on the yonder side of a risk. We must have unity, not at all costs, but at all risks." Those are words worth weighing and applying in many circumstances and to many problems.

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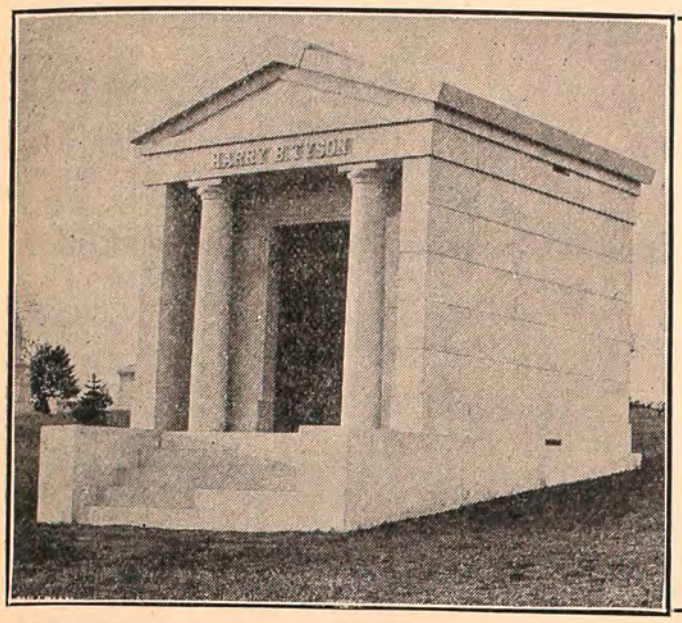

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